Government of Mysore

ANNUAL REPORT

OF THE

MYSORE ARCHÆOLOGICAL DEPARTMENT

FOR THE YEAR 1944

MYSORE
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ARCHAEOLOGICAL SURVEY OF MYSORE

ANNUAL REPORT FOR THE YEAR 1943-44

PART I—ADMINISTRATIVE

Staff.

Dr. M H Krishna, M A, D.LIT. (Lond), continued as Director of Archæological Researches in Mysore in addition to his duties as Professor of History in the University In continuation of the period of his deputation in Northern India from 18th December 1943 to 9th January 1944, he went on privilege leave for 10 days till the 17th January 1944 During the period of his absence from the headquarters, Mr L. Narasimhachar, M A, Assistant to the Director, was in charge of the duties of the office Mr M. Seshadri, M.A, Lecturer in History, Intermediate College, Mysore, was appointed O. O D. as Junior Technical Assistant in this Department with effect from 23rd August 1943. The place of Architectural Assistant has continued to be vacant; proposals to fill up the vacancy have been sent up

Tours: Exploration.

Owing to considerations of war economy and concentration on the work at the excavation finds, extensive tours for exploration of the ancient sites and monuments could not be undertaken in the State. While attending the Conferences in Northern India on deputation, the Director availed of the opportunity to study several monuments, excavations and museums in Northern India. In the Mysore State tours were undertaken to Seringapatam, Bēlūr, Arsikere, Chitaldrug, Bangalore, Nañjangūd and Belgoḷa for inspection of the ancient monuments and concerting measures of conservation. The Assistant to the Director toured in parts of Bēlūr, Chikmagalūr, Kadūr and Seringapatam taluks, while the Pandits toured in parts of the Shimoga district and in the Mysore district and the neighbourhood

Architecture.

Interesting pillars bearing minute sculptures on the four sides and assignable to the Rāshtrakūta period were discovered in Kadūr In Belgola the shrine of Bhaktavatsala is raised in a circular shape. The images of the Seven Mothers in the Hiredēvī temple near Balamuri are all beautiful and forceful and ascribable to the Chōla period.

Though no fieldwork in excavation was done during the year, the work of preparing the Chandravalli Excavation monograph for publication was continued Photographs of typical antiquities have been taken and drawings of select pottery specimens completed Notes on individual excavations have been written out and are ready to be sent to the press.

Excavation.

The views of the Director in regard to the classification of the Ancient Monuments in the State and the need for revising the present arrangement in the interest of efficiency, were submitted In connection with conservation, the temple of Kīrtinārāyana at Talkād, the Chennakēśava temple at Bēlūr, the Īśvara temple at Arsikere and the Ranganātha temple at Seringapatam were inspected and conservation proposals were forwarded Estimates for the repairs of these and other monuments in the State were scrutinised and returned either with countersignature or with proposals for revision as circumstances required Arrangements to conduct experiments in regard to the conservation of the Gomata colossus at Śravanabelgoḷa have been made and solutions from the Indian Institute of Science, Bangalore, and the Archæological Chemist with the Government of India, have been obtained The Director's remarks on the report of the Assistant to the Director who had been deputed to Elephanta in connection with the conservation of the colossus were submitted

Conservation.

The Director took part in the proceedings of the Renovation Committee in regard to the preservation of the Kēsava temple at Bēlūr. The Commemoration ceremony of the temple and the installation of the Bhakta-vigraha of His late Highness Sri Krishnaraja Wadiyar were duly celebrated by His Highness the Maharaja Sri Jayachamaraja Wadiyar Bahadur during December 1943. A suitable inscription commemorating the conservation work was also set up.

The total number of inscriptions collected during the several tours of the year is about fifty. Of these three are copper plate records and the rest are stone inscriptions. Among the copper plate records one set belongs to the time of the Ganga king Srīpurusha and indicates that the king lived for about a hundred years Among the lithic records, the inscription engraved on the basement cornice of the garbhagriha of the Janārdana temple at Belgola is dated in 1098 A. D and happens to be the earliest inscription yet discovered of the time of Vishṇuvardhana Hoysala.

Epigraphy

Eleven new coins were purchased during the year from the Director of Archæology, Gwalior The 63 gold coins obtained through treasure trove last year were studied, identified and classified. (Please see Part IV of the Report). The old coins of Chandravaḷḷi are being further classified and studied and the catalogue is being revised for publication.

Numismatics.

Manuscripts.

A Kannada manuscript relating to the history of Kempe Gauda II of Bangalore was examined Another manuscript relating to the history of Seringapatam was also examined and a review of it is published in Part V of this Report

Museum

A set of copper plates relating to the history of the Gangas was purchased for the museum The coins acquired for the museum during the year have been mentioned above The Chandravalli antiquities exhibited in the museum were all taken out and re-classified.

Library

About twenty publications were added to the Office Library.

Publications.

The Annual Report of the Department for 1942 was published. That for 1943 was completely printed and is in the course of submission to Government Supplements to the Epigraphia Carnatica, Vols. XIV and XV (Mysore and Hassan districts) were completely printed and are being distributed. The Guide books to Bēlūr, Seringapatam and Śravanabelgola were revised and issued In connection with the installation of the Bhakta-vigraha of His late Highness Sri Krishnaraja Wadiyar at Bēlūr, a souvenir was issued commemorating the renovation work carried out at the temple

Other activities.

The Director accompanied the Hon'ble British Resident in Mysore to Seringapatam to show him round the monuments and explain the history of the place. During January 1944 he accompanied Their Highnesses the Maharaja and Maharani of Travancore to Bēlūr and Seringapatam to show them round the monuments During June 1944 he accompanied His Highness the Jam Saheb of Nawnagar to Seringapatam to show him round the monuments and the exhibits at Scott's Bungalow.

The Department participated in the exhibitions held during the Silver Jubilee celebrations of the Government Muhammadan College, Madras, the Kannada Sahitya Parishat Sammelana, Shimoga, and the twentieth session of the Indian Historical Records Commission at Aligarh

Periodical notes of inspection and reports, answers to queries, etc, were being submitted from time to time.

Finances

The receipts and expenditure of the Department under the budget heads amounted to Rs. 12,989-5-0 and Rs 12,707-9-0, respectively, during the year A sum of Rs 281-12-0 was realised by the sale of the departmental publications and photographs.

The success of the work of the department, in spite of the obvious want of adequate staff, has been due to the sincere co-operation of the members of the staff and their enthusiasm for research and willingness to work overtime as exigencies demanded.

PART II—CONSERVATION OF ANCIENT MONUMENTS.

Conservation Report on the monuments inspected by the Department of Archæology, during 1943-44.

KADUR DISTRICT.

Kadur.

ĀÑJANEYA TEMPLE.

The four pillars of dark soapstone in the verandah of the Āñjaneya temple standing on the northwest bank of the Sīṁhonda are all good works of art with minute figure sculptures and are worthy of preservation as examples of the Rāshtrakūta period. They may be removed to a museum since they are best displayed there Similarly the mutilated image of Ganēsa set up against the front wall of the adjoining Īśvara temple may also be removed to a museum.

Yellambalasi

KĒŚAVA TEMPLE

The repairs proposed in the Annual Report of this Department for 1942, page 12, are very necessary and urgent, since the temple is fast going to ruin and would collapse before long, if neglected Some of the beams above the Lakshmīnarasimha shrine have become dislodged They should be set in position very early The roof, too, of the temple and particularly on the northern and north-eastern sides requires to be made waterproof The outer walls on the north-eastern side have become greatly dilapidated, so that immediate attention seems very necessary.

The filthy surroundings of the temple need also to be improved and tidied up. Owing to the party struggles in the village, the temple is being neglected by the villagers The local Shanbhogue Mr Venkatasubbiah has been taking keen interest in the institution and maintaining the Archak in his house. He volunteers to donate a sum of Rs 1,000 for the renovation of the temple and raise also subscriptions as far as possible The amount thus collected may be supplemented by a suitable grant from the general muzrai funds and the repairs to the temple may be undertaken.

The mukhamantapa of the temple may be used as a local museum for collecting and preserving stray sculptures and inscriptions lying here and there in the vicinity of the village. The image of Sarasvatī in front of the village was intact at the time of inspection in 1942, but it is now pulled down by some of the villagers

deliberately and is broken to several pieces The pieces are lying nearby. They may be recovered and the image restored and preserved. An important inscription of the time of the Ganga king Śrīpurusha is lying in a neglected state in a cocoanut grove to the east of the tank It may also be preserved. Likewise, the doorway and lintel piece of the ruined Īśvara temple to the north of the tank may also be carefully preserved in the local museum The old cannon pieces lying in the navaranga of the Kēśava temple may be removed to a safe place in Kadūr or sent over to the Archæological Museum at Mysore

Pattanagere.

LAKSHMĪNĀRĀYANA TEMPLE

The temple of Lakshmīnārāyana is almost intact and contains good sculptures in the cells. By effecting some initial repairs and tidying up the surroundings regular worship can be arranged for The roof and flooring of the temple require early attention

The archak may be assigned the duties of a caretaker in addition and paid some allowance The small sum of Re. 1 per mensem which he is getting at present is hardly encouraging to him

It is reported that the temple was formerly in enjoyment of an inam plot to the extent of about 20 acres near Ballekere If possible, this land may be restored to the temple It is also reported that a sum of about Rs. 1,000 is at the credit of the institution This sum, supplemented by a suitable grant from Government would perhaps be enough to effect the initial repairs

NAGARĒŚVARA TEMPLE.

This is perhaps the oldest structure in Pattanagere, though it is simple in design and workmanship Among its devotees, the Vaiśyas of Bīrūr particularly, like Mr. K T. Satyanarayana Setty, may be encouraged to provide for the cost of the initial repairs and regular worship

Asandi.

The conservation proposals in respect of the Gangēśvara and Brahmēśvara and Vīrabhadra temples at this place are published on page 13 of the Annual Report of this Department for 1942. Early steps may be taken to effect the repairs, since the villagers have been neglecting the upkeep of the monuments owing to party feelings All white-washing of the walls, etc, in the Vīrabhadra temple should be slowly and carefully scraped off and the railings of about the Rāshtrakūta period in front of the temple preserved in a better place.

MYSORE DISTRICT.

Suttur (Nanjangud Taluk).

NĀRĀYANASVĀMI TEMPLE.

This temple may be put into Class III for purposes of conservation on account of the image. The brick vimāna which is much damaged may be removed and the rest of the temple put into a state which will prevent further deterioration.

SŌMĒŚVARA TEMPLE

This temple is classed as a Third class Ancient Monument Its original tower is seen in a photograph retained in the matt. It is seen that the top was an ornate Hoysala structure with numerous potstone sculptures which are finely designed, though rudish and lacking in finish, with yakshas and dancers under tōraṇas. It appears the top was pulled down with the permission of the Government Architect and a new ugly tower was constructed. The old sculptures are imbedded in the compound wall and preserved.

Nanjangud.

SRĪKANTHĒŚVARA TEMPLE

The east face of the tower has been repaired. The repairing of the other faces may be taken up. The pavement has been reset and cement-pointed The images in the prākāra require to be cleaned. The repairs proposed in the Annual Report of this Department for 1940 and 1941 in respect of the sōmasūtra, the roof drains, etc, are yet to be done

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MANDYA DISTRICT

Seringapatam.

ŚRI RAṄGANĀTHA TEMPLE

The Ranganātha temple at Seringapatam was inspected during September 1943 in the company of the Executive Engineer, Mandya, and the following detailed conservation note was forwarded by the Director of Archæology with a request that a detailed estimate in respect of the several items of repairs might be forwarded for the Director's countersignature. - The receipt of the estimate is awaited.

Garbhagriha:

1 The inside walls of the garbhagriha may be whitewashed with a special mixture of white clay (ತಿರುಮಣ್ಣು or ನಾಮ) mixed in sandal water, without touching any sculptured parts

2 The holes in the flooring may all be packed and closed with cement mortar and jelly, except the sōmasūtra.

Outer walls of the garbhagriha:

3 The pointing on the outer walls has to be done inconspicuously using mortar coloured so as to resemble the colour of the stones.

Tower of the garbhagriha:

4 The stucco sculptures, etc, of the vimāna tower require to be suitably touched up here and there. On the south-west side of the tower and at the top the original plaster work has peeled off The portion may be replaced by fresh mortar work, but the mortar to be used requires to be of a colour matching the surroundings

Second outer pradakshina

5. The flooring of the second pradakshina is uneven in several places The stone slabs may be reset evenly and pointed with coloured cement

6. The walls have been indiscriminately whitewashed and the inscriptions covered with chunām The chunām coating of the sculptures and inscriptions requires to be carefully scraped off without damaging the sculptures or letters. Further whitewashing of these portions should not be permitted.

Tower of the Mahadvara.

7. The north-eastern and south-western corners of the mahādvāra have developed cracks from the fifth storey to the bottom, so that in every storey the cracks are clearly visible. The portions have to be properly secured from getting out of plumb and collapsing. The introduction of suitable bond stones, L-shaped bands, dowels, etc, may all be considered and tried as also steel bars from the north-east wall to the south-west wall as at the Victoria Jubilee Hall in Mysore, tightened by double screw jacks. And the cracks will have also to be grouted with cement. The outer stone walls of the mahādvāra have to be properly strengthened so as to be able to bear the weight of the tower above. In the north-east part several of the slabs have become somewhat dislodged or out of plumb due to sinking. Here the foundation has to be strengthened by underpinning. On the west, south-west and south sides the joints between the slabs have widened in several places and some of the eaves-shaped stones have developed vertical slits due to the weight

above, on the one hand, and the growth of pipul plants in between them on the other Some effective tree-killer may be tried for eradicating the roots and the joints between the slabs on all the faces grouted with cement so that the stone portion of the tower might become a solid mass, capable of bearing the weight of the masonry tower above. But the pointing of the joints will have to be done inconspicuously in coloured mortar so as to resemble the stones used

8 After suitably treating the cracks in each storey, the walls on the inside may be plastered

9. The old wooden beams and pillars which have been eaten up or otherwise have become useless may be replaced by new ones and properly preserved by the use of preservatives

10 The flooring of each storey has to be redone thoroughly providing for a proper outlet for water through an inconspicuous pipe which may be introduced vertically right from the topmost storey

11 Inside the topmost storey the wooden beams and pillars have to be reset immediately The fissures in the brick roof have to be filled up and the inner face has to be well plastered. The bats inhabiting the storey must be driven out by keeping cowdung, grass, etc, smouldering for one or two days and spraying phenyl. A trap door or wire-netting may be provided for the top floor in order to prevent the bats from coming back to it

12. The outer face of the tower is much coated over with chunām, so that all the sculptured portions have become completely covered The chunām needs to be carefully scraped off slowly so that the original stone or plaster work is laid bare to view from bottom to top

13 Renovation of the mutilated sculptures should follow original models in every case. What has been done so far in the uppermost three storeys cannot meet with my approval It is a pity that the work has progressed too far to be remedied. The sculptures and other details have been worked out according to the fancy of the workers who have not understood the spirit of Indian sculpture These workers have been trained in the Western school of art which lays stress on realistic details, while the original sculptures of the tower have been worked by artists who followed the old Indian idealistic standards The atmosphere created by the present renovation work is alien to that of the original and should not be allowed to be proceeded with, at any rate, in regard to the remaining storeys of the tower It is desirable that two or three workmen trained in the local style of architecture and sculpture may be employed in addition to those already working and renovation work carried on very carefully under proper supervision following invariably the contour of the originals themselves and with reference, wherever necessary, to the sculptures existing on the tower of the garbhagriha

14. It is also necessary, before proceeding further, to prepare working drawings for the four faces of each storey of the tower, so that the details of the sculptures, the symbols held by the figures, and the several ornamental motifs may not be lost sight of.

15. Enlarged photographs, too, in respect of each face of the tower may be arranged to be obtained for guidance of the workers.

16. Electric lights may be provided in each storey of the tower to facilitate periodical inspection of the storeys

Since forwarding the above conservation note, the tower of the Ranganātha temple, that is, the exterior face only, has been entirely replastered, the original stucco images being replaced by new ones. Incidentally it has to be observed that the original character of the tower is totally lost and the style of the present stucco images is definitely alien to Indian atmosphere If the Public Works Department had consulted the Director of Archæology at the outset and his countersignature obtained for the estimate for Rs 19,141 before it was sanctioned by Government, it would have been better. But it is too late now and the work has been done.

Talkad.

KĪRTINĀRĀYANA TEMPLE.

As per Government orders no repairs can be done to any ancient monument on the conservation list without obtaining the countersignature of the Director of Archæology for the estimate of repairs. But in the case of the Kīrtinārāyana temple at Talkād, as in that of the Ranganātha temple at Seringapatam, it was found that repairs to the extent of nearly Rs 2,000 including the construction of size stone walls, the removal of brickwall, re-roofing, etc, had been carried out without any intimation to the Archæological Department Accordingly a joint inspection to rectify the flaws and propose suitable alterations and additions in the estimate was held in October and a revised estimate was called for. Since even this latter estimate contained several undesirable items and was also not satisfactory in certain other respects another joint inspection in the company of the Executive Engineer was made in May and a fresh estimate was asked to be prepared and forwarded for countersignature. The receipt of the fresh estimate is awaited

Belgola.

JANĀRDANA TEMPLE.

Though plain of structure, the chief interest of this temple lies in the fact that it was built and endowed during the days when the Hoysala king Vishnuvardhana was yet a yuvarāja His earliest inscription so far found is inscribed on the

basement cornice of the garbhagriha of the temple. The image, too, of Janārdana in the main cell is of good workmanship, so that the monument deserves to be included in the III class list and preserved from further decay. Some initial repairs to the roof and walls may be caused to be made and the flooring generally levelled up The surroundings need to be cleared of the rubbish and made neat and tidy.

BHAKTAVATSALA SHRINE.

This shrine which stands to the south-west of the Janārdana temple is built in a plan which is rather rare in the Mysore State It is a small neat structure almost intact and can be preserved without incurring great expenditure The slabs of the outside walls have become a little out of plumb here and there and can be held in position by cement-grouting the joints. The brick vimāna above the cell may be examined with a view to its restoration if possible. Otherwise it may have to be knocked down completely and the roof made water-proof. Here also the surroundings need to be levelled up and made neat and tidy. The temple may be put into class II for purposes of conservation.

All the stray sculptures and inscriptions found in the vicinity of the place may be brought over and preserved in the enclosure of the temple. One of the important inscriptions belonging to the early Mysore period was standing near the well in front of the temple Unfortunately it has been broken to pieces by the P.W.D. contractors and used in the construction of some steps by the side of a culvert across a channel to the south-east of the Janārdana temple One of the pieces was actually traced when the spot was examined by the members of the Department. The Deputy Commissioner and the Executive Engineer, Mandya, have both been addressed in the matter and requested to make arrangements to recover all the four pieces of the inscription and send them over to the Archæological Department at Mysore, for being restored.

SRĪNIVĀSAKSHETRA.

It is a pity that the temple here, the original structure of which goes back to about the Chōla period and contains beautiful figures, has become totally neglected. It is in an awful state of ruin and requires immediate renovation particularly with regard to the original structure If necessary all the accretional structures in the compound may be knocked down The trees and other vegetation growing in several parts in the area should all be cut down The leaky roof should be made waterproof. The dislodged slabs should be set right and the joints grouted with suitably coloured mortar. The emoluments of the archak are too low to induce him to take care of the temple He may be given a suitable allowance to encourage him to look after the monument better The temple may be included in the III class list of Ancient

Monuments for purposes of conservation and the initial repairs mentioned above may be effected

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HASSAN DISTRICT.

Sravanabelgola.

In connection with the repairs to the monuments at Śravanabelgola an estimate for Rs. 26,000 was received from the Executive Engineer, Hassan. It was however returned with the request that some of the items might be modified and some more added on The conservation proposals regarding the monuments are as follows —

GENERAL

1. The entrance to the town should be laid out by acquiring the lands and provision made for parking carts and cars and for having a one way traffic into and out of the town.

2. A large number of rest houses may be caused to be constructed.

KALYANI.

3 Water must be pumped out and the inlet and outlet may be opened and provided with shutters

4. The gōpuras and mantaps may be pointed with suitably coloured mortar

DODDA BETTA.

5 Provision of railings on both sides of the steps leading to the hill temple may be provided

6 The inscription of Rangaiya at the back of the Brahmadēva shrine may be released to view

7 The damaged corners of the 2nd gateway may be covered up and the lichens carefully removed by chemical wash

8 The cuttings at the base of the pillars of the 3rd gateway may be pointed with coloured mortar.

9 Part of the wall belonging to the 4th gateway is out of plumb It may be reset and the neighbourhood pointed with mortar The leaks of the gate may be stopped and the mud walls removed and opened out as far as possible

10. The north and east faces of the platform of the Odegal Basti are out of plumb They may be rebuilt with concrete filling

11 The roof of the Brahmadēva pillar mantapa may be reset. The lichens may be removed and the pillar cleaned.

12 One of the joints of the sixth gateway is out of plumb, the upper brick work may be removed and a separate light parapet put in

13 For the irregularly settled flooring of the pradakshina, a concrete bed may be provided, the slabs being reset and pointed with cement Outlets for rain water may be given in the walls

14. The ugly walls covering the small doorway on the west may be removed and battened wooden doors provided.

15. The Chāmarāja Mantap may be rebuilt with the old materials.

16. The dressed stone pillars of the Gullakāyajji mantap, etc, should not be covered with whitewash or paint The out of plumb pillars may be reset.

17 The cactus tree growing on the brick top of the Vardhamāna Basti should be removed and the brickwork rebuilt

18 An entrance may be opened in the western wall of the enclosure of the hill temple from which the pilgrims that enter may go out after finishing the worship.

Image of Gomatesvara

19 Injections with a hypodermic needle as suggested by the Director-General of Archæology in India may be tried, the liquid being obtained from the Western Circle

Chikka Betta

20. The area of inscriptions may be circumscribed by rockcut arc-like channels on the east and west.

21 The disintegrating granite cornices of the south wall of the Pārśvanātha Basti may be treated with preservatives and the result studied.

22 The brick tops of the Mahānavami mantapa need replastering. The inscription pillar which is out of plumb may be observed for further settling.

23. The corners of the Śāntinātha Basti may be pointed with suitably coloured mortar

24. The Bharatēśvara image may be railed off and hitting the image with stones should not be permitted

25 The load on the roof of the Chandraprabha basti may be lightened.

26 The floor of the pradakshina in the Kattale basti requires to be paved. The brick walls are to be rebuilt with size stones and the roof is to be completely remade. But the old frame work should not be disturbed.

27 The barred windows in the Chandragupta basti (east side) are out of place. The spaces on the fifth window are too wide Expanded metal could be inserted at the back of the windows if possible.

28. The garbhānkana at the Ādīśvara basti has to be plastered The supporting pillars here are upside down

29 The walls of granite at the Chāmuṇḍarāya basti are peeling off The navaranga is leaky. The red lead covering the image in the upstairs may be removed

30. Props are needed for the western pillars at the north Ādīśvara basti.

31. The north beam of the Śāsana Mantapa requires to be replaced and the ugly wall removed.

32. The roof of the north Śāntīśvara basti requires to be replaced.

33. The damaged mantapas near the dome may be removed

Belur.

CHENNAKĒŚAVA TEMPLE

The Renovation Committee.

On the recommendation of the Archæological Department in 1929, the question of opening out the courtyard and renovating the Chennakēsava temple stage by stage, was taken up by the Mysore Government and the Belur Temple Renovation Committee was formed in 1935 for carrying out the work systematically. All the ugly and dilapidated later structures like the Nāganāyakana mantapa were removed and the sculptures were cleared of age-old soot and wax The ceiling of the śukanāsi, the north-east wall of the main temple and the sanctum of the Chennigarāya shrine were rebuilt, the buildings abutting the east, south and north ramparts were repaired, the compound was paved, new images of Rāmānuja and Garuda replaced the damaged ones, a new car shed was built, the front of the temple was improved, electric lighting was installed and a host of smaller repairs were carried out The materials were obtained free locally. The Archæological, Muzrai, Public Works and the Electrical Departments gave their supervision with little extra cost and the funds generously granted by Government from the Muzrai and State funds were utilised mainly for the workmen's wages and other sundry expenses. The total work carried out is estimated at nearly five lakhs of rupees, while the actual expenses have amounted to only a little over one lakh This conservation work and the scientific skill, zeal and co-operation evinced by the various limbs of the Government of Mysore in carrying it out, have won the admiration of the Director-General of Archæology in India and other distinguished visitors

H. H. The Maharaja.

Thanks to the generosity of His late Highness Śrī Krishnarāja Wadiyar IV and His Highness Srī Jayachāmarāja Wadiyar Bahadur—may His dynasty endure for ever—the labours of the Renovation Committee have been rewarded by the preservation of one of the greatest treasure houses of Indian art The temple has been restored

as nearly as possible to its original form. Only two major items of work now remain to be attended to: the mahādvāra and the vimāna.

Bhakta vigraha

In commemoration of the work carried out during the enlightened rule of His late Highness Sri Krishnarāja Wadiyar IV and as a mark of His late Highness' devotion to the deity and personal interest in the conservation of the temple, a statue in bronze of His late Highness, which was got prepared at the Chamarajendra Technical Institute, Mysore, was consecrated and installed at the temple along with the metallic statue which is traditionally identified with Vishnuvardhana, the builder of the temple. The commemoration ceremony was performed by His Highness Śrī Jayachāmarājendra Wadiyar Bahadur during December 1943.

Commemoration

Following the ancient custom, a commemorative inscription in Kannada was also set up, giving a very brief account of the work done. The text of the inscription reads as follows:—

ಸೂರ್ಯ ಚಕ್ರ ಗಂಡಭೇರುಂಡ ಶಂಖ ಚಂದ್ರ

॥ ಶ್ರೀಃ ॥

ಯಂ ಶೈವಾಸ್ಸಮುಪಾಸತೇ ಶಿವ ಇತಿ ಬ್ರಹ್ಮೇತಿ ವೇದಾಂತಿನೋ ।
ಬೌದ್ಧಾ ಬುದ್ಧ ಇತಿ ಪ್ರಮಾಣಪಟವಃ ಕರ್ತೇತಿ ನೈಯ್ಯಾಯಿಕಾಃ॥
ಅರ್ಹನ್ನಿತ್ಯಥ ಜೈನಶಾಸನರತಾಃ ಕರ್ಮೇತಿ ಮೀಮಾಂಸಕಾಃ ।
ಸೋऽಯಂ ನೋವಿದಧಾತು ವಾಂಛಿತಫಲಂ ತ್ರೈಲೋಕ್ಯನಾಥೋಹರಿಃ ॥

ಸ್ವಸ್ತಿಶ್ರೀ ಶಕಾಬ್ದ ೧೮೬೫ನೆಯ ಹೇವಿಳಂಬಿ ವರ್ಷದಲ್ಲಿ ಕರ್ಣಾಟಾಧೀಶನಾಗಿದ್ದ

ಶ್ರೀ ವಿಷ್ಣುವರ್ಧನ ಹೊಯ್ಸಳದೇವರು

ಬೇಲೂರಿನಲ್ಲಿ ಶ್ರೀ ವಿಜಯನಾರಾಯಣಸ್ವಾಮಿಗಾಗಿ ಸದ್ಭಕ್ತಿಯಿಂದ ಕಟ್ಟಿಸಿದ ಮತ್ತು ಹೊಯ್ಸಳರ ಶಾಂತಲಾ ದೇವಿಯರು, ನರಸಿಂಹದೇವರು, ವೀರಬಲ್ಲಾಳದೇವರು, ವಿಜಯನಗರದ ಹರಿಹರರಾಯರು, ನರಸಿಂಗರಾಯರು, ಕೃಷ್ಣರಾಯರು, ಶ್ರೀರಂಗರಾಯರು, ಬೇಲೂರಿನ ವೆಂಕಟಾದ್ರಿನಾಯಕರು, ಮೈಸೂರಿನ ಇಮ್ಮಡಿ ಕೃಷ್ಣರಾಜ ಒಡೆಯರು ಮೊದಲಾದ ಭಕ್ತರುಗಳಿಂದ ಅವರವರ ಕಾಲದಲ್ಲಿ ಪರಿಪಾಲಿತವಾದ ಭಾರತೀಯ ಶಿಲ್ಪಕಲೆಗೆ ನಿಕ್ಷೇಪಸ್ಥಾನವಾದ ಪರಬ್ರಹ್ಮನ ಸಾನ್ನಿಧ್ಯದಿಂದ ಪವಿತ್ರೀಕೃತವಾದ ದೇವಾಲಯವು ಜೀರ್ಣವಾಗಿರಲು,

ಆತ್ರೇಯಸಗೋತ್ರ ಆಶ್ವಲಾಯನಸೂತ್ರ ಋಕ್ಶಾಖಾನುವರ್ತಿಗಳಾದ ಶ್ರೀಮದ್ರಾಜಾಧಿರಾಜ ಮಹಾರಾಜ ಶ್ರೀ ಚಾಮರಾಜೇಂದ್ರ ಮಹೀಪಾಲರ ಧರ್ಮಪತ್ನಿ ಶ್ರೀ ಮಹಾರಾಜ್ಞಿ ವಾಣೀವಿಲಾಸದ ಕೆಂಪುನಂಜಮಾಂಬಾ ಗರ್ಭಸುಧಾಂಬುಧಿರಾಕಾಸುಧಾಕರಾಯಮಾನ ಶ್ರೀ ಚಾಮುಂಡಿಕಾಂಬಾ ವರಪ್ರಸಾದೋದ್ಭವರಾದ ಶ್ರೀಮತ್ಸಮಸ್ತ ಭೂಮಂಡಲ ಮಂಡನಾಯಮಾನ ನಿಖಿಲ ದೇಶಾವತಂಸ ಕರ್ಣಾಟಕ ಜನಪದ ಸಂಪದಧಿಷ್ಠಾನಭೂತ ಶ್ರೀಮನ್ಮಹೀಶೂರ ಮಹಾಸಂಸ್ಥಾನ ಮಧ್ಯದೇದೀಪ್ಯಮಾನ ನಿಖಿಲಕಲಾನಿಧಿ ಕುಲಕ್ರಮಾಗತ ರಾಜಕ್ಷಿತಿಪಾಲಪ್ರಮುಖ ನಿಖಿಲ ರಾಜಾಧಿರಾಜ ಮಹಾರಾಜ ಚಕ್ರವರ್ತಿ ಮಂಡಲಾನುಭೂತ ದಿವ್ಯರತ್ನಸಿಂಹಾಸನಾರೂಢ ಶ್ರೀಮದ್ರಾಜಾಧಿರಾಜ ರಾಜಪರಮೇಶ್ವರ ಪ್ರೌಢಪ್ರತಾಪ ಅಪ್ರತಿಮವೀರ ನರಪತಿ ಬಿರುದೆಂತೆಂಬರಗಂಡ ಲೋಕೈಕವೀರ ಯದುಕುಲಪಯಃಪಾರಾವಾರ ಕಲಾನಿಧಿ ಶಂಖಚಕ್ರಾಂಕುಶ ಕುಠಾರ ಮಕರ ಮತ್ಸ್ಯ ಶರಭ ಸಾಳ್ವ ಗಂಡಭೇರುಂಡ ಧರಣೀವರಾಹ ಹನುಮದ್ಗರುಡ ಕಂಠೀರವಾದ್ಯನೇಕ ಬಿರುದಾಂಕಿತರಾದ ಕರ್ಣಾಟಕ ಸಿಂಹಾಸನಾಧೀಶ್ವರ

ಶ್ರೀಮನ್ಮಹಾರಾಜಾಧಿರಾಜ ಶ್ರೀ ಕೃಷ್ಣರಾಜೇಂದ್ರ ಒಡೆಯರ್

ಬಹಾದೂರ್ ಜಿ ಸಿ ಎಸ್ ಐ , ಜಿ ಬಿ ಇ , ಯವರು

ಶ್ರೀ ವಿಜಯನಾರಾಯಣಸ್ವಾಮಿಯವರ ದೇವಾಲಯವನ್ನೂ ಅದರ ಪ್ರಾಕಾರದಲ್ಲಿರುವ ಇತರ ಕಟ್ಟಡಗಳನ್ನೂ ಜೀರ್ಣೋದ್ಧಾರಮಾಡಿಸಿ ಶಿಥಿಲವಾಗಿದ್ದ ಶುಕನಾಸಿಯೇ ಮೊದಲಾದ ಭಾಗಗಳನ್ನು ಎತ್ತಿಕಟ್ಟಿಸಿ ಭಿನ್ನವಾಗಿದ್ದ ಗರುಡದೇವರು, ರಾಮಾನುಜಾಚಾರ್ಯರು ಮೊದಲಾದ ಮೂರ್ತಿಗಳ ಸ್ಥಾನದಲ್ಲಿ ನೂತನ ವಿಗ್ರಹಗಳನ್ನು ಪ್ರತಿಷ್ಠೆ ಮಾಡಿಸಿ, ಪ್ರಾಚೀನ ಶಿಲ್ಪಕ್ಕೆ ಹಾನಿ ಇಲ್ಲದಂತೆ ಚಿತ್ರಿತವಾದ ಕಲ್ಲುಗಳನ್ನು ನಿರ್ಮಲಮಾಡಿಸಿ, ಪ್ರಾಕಾರಕ್ಕೆಲ್ಲಾ ಕಲ್ಲನ್ನು ಹಾಕಿಸಿ ದೇವಾಲಯಕ್ಕೆ ಕಾವೇರಿಯ ಜಲಪಾತದಿಂದ ತಂದ ವಿದ್ಯುಚ್ಛಕ್ತಿಯ ದೀಪಗಳನ್ನಿಡಿಸಿ ಶ್ರೀ ಚನ್ನ ಕೇಶವಸ್ವಾಮಿಯವರ ಪಾದಸೇವೆಯನ್ನು ಮಾಡಿ ಧನ್ಯರಾಗಿ ಪರಲೋಕವಾಸಿಗಳಾಗಲು, ಅವರ ತಮ್ಮಂದಿರು ಶ್ರೀಮದ್ಯುವರಾಜ ಕಂಠೀರವ ನರಸಿಂಹರಾಜ ಒಡೆಯರ್ ಬಹಾದ್ದೂರ್, ಜಿ ಸಿ ಐ ಇ , ಯವರ ಧರ್ಮಪತ್ನಿ ಶ್ರೀಮದ್ಯುವರಾಜ್ಞಿ ಕೆಂಪುಚಲುವಾಜಮ್ಮಣ್ಣಿಯವರ ಗರ್ಭೋದಧಿಯಲ್ಲಿ ಉದಿಸಿದ ಶ್ರೀಮದ್ರಾಜಾಧಿರಾಜ ಮೊದಲಾಗಿ ಪೂರ್ವೋಕ್ತವಾದ ಬಿರುದುಗಳಿಂದ ಅಲಂಕೃತರಾದ ಮೈಸೂರಿನ ಮಹಾರಾಜ

ಶ್ರೀ ಜಯಚಾಮರಾಜ ಒಡೆಯರ್ ಬಹಾದೂರ್ರವರು

ಬೇಲೂರು ಮತ್ತು ಹಳೇಬೀಡುಗಳಲ್ಲಿ ದೇವಾಲಯಗಳ ಜೀರ್ಣೋದ್ಧಾರವನ್ನು ಮುಂದುವರಿಸಿ ಶ್ರೀ ಕೃಷ್ಣರಾಜ ಒಡೆಯರವರ ಭಕ್ತವಿಗ್ರಹವನ್ನು ಪಂಚಲೋಹದಲ್ಲಿ ಮಾಡಿಸಿ, ಶ್ರೀ ವಿಜಯಾಭ್ಯುದಯ ಶಾಲಿವಾಹನಶಕ ೧೮೬೫ನೆಯ ಸ್ವಭಾನು ಸಂವತ್ಸರ ಕಾರ್ತಿಕ ಶುದ್ಧ ೧೩ ಬುಧವಾರದಲ್ಲಿ ಬೇಲೂರಿನ ಶ್ರೀ ವಿಜಯನಾರಾಯಣಸ್ವಾಮಿಯವರ ದೇವಾಲಯದಲ್ಲಿ ಪ್ರತಿಷ್ಠೆಮಾಡಿಸಿ ಒಪ್ಪಿಸಿದ ಶ್ರೀಕರ ಶಿಲಾಶಾಸನ

ಮದ್ವಂಶಜಾಃ ಪರಮಹೀಪತಿವಂಶಜಾ ವಾ ।
ಯೇ ಭೂಮಿಪಾಃ ಸತತಮುಜ್ಜ್ವಲ ಧರ್ಮಚಿತ್ತಾಃ ॥
ಮದ್ಧರ್ಮಮೇವ ಸತತಂ ಪರಿಪಾಲಯಂತಿ ।
ತತ್ಪಾದಪದ್ಮಯುಗಳಂ ಶಿರಸಾ ನಮಾಮಿ ॥

॥ ಶ್ರೀ ಮಂಗಳಂ ಶ್ರೀ ॥

Arsikere

The Executive Engineer, Hassan Division, Hassan, reported that certain Vīraśaiva gentlemen of Arsikere made arrangements to instal electric lighting in the Īśvara temple at Arsikere and completed the work without previous Government sanction Since the temple is a first class Ancient Monument on the Conservation List and no repairs, alterations, etc , could be carried out without the approval of the Director of Archæology according to the Ancient Monuments Preservation Regulation, the Deputy Commissioner, Hassan, was addressed with the request that the Public Works Department officers might be instructed to stop all further work and that the sketches and estimates might be prepared and forwarded to this Department. The Deputy Commissioner called for a report from the Amildar, Arsikere, in the matter It was reported that the lights were installed by the President of the Vīraśaiva Mandali at Arsikere at the request of the devotees The route plan and the estimate were sent to this Department for scrutiny During September 1943 the temple was

inspected in the company of the Amildar and the following improvements were suggested :—

1 Flat domes may be put in the navaranga.

2. One more light may be put upon the brackets of the south-east pillar of the navaranga for flood lighting the central ceiling

3. All the casings may be coated with dark slate colour to match the neighbouring stones

4 In the west square of the navaranga the bracket is out of harmony with the architecture. But it need not be removed now since it is ornamental.

5. A flood light may be provided in the garbhagriha

6 A wall plug may be put up in the west of the navaranga and provided with twenty-five feet of wiring and a flood torch to show the ceilings to the visitors.

7 All the ugly structures in front of the Pañchāyatana shrines in the navaranga may be removed.

8 The insulating pipe connection may be carried under the eaves to be inconspicuous

9 The Kalaśa lights are all rights', but the wiring has to adhree close to the walls and has to be painted so as to be inconspicuous

10 The light post may be shifted to about 6 feet to the south and the guy wires may be fixed to the ground.

11 Though the light in the mukhamantapa is all right, the casing has to be painted over to be inconspicuous.

In addition to the above-mentioned suggestions for improvement, the position for the lights and wiring for the double temple was also suggested In the latter case about seven lights would be required. The Amildar has since been requested to send up a report indicating the present stage of the work.

Repairs and Maintenance of Ancient Monuments

[Based on the Reports of the Sub-Division Officers]

Reports of inspection of the ancient monuments made by the Revenue Sub Division Officers have been received only from the Deputy Commissioners of Hassan, Shimoga, Chitaldrug and Tumkur Districts As per the instructions contained in the standing orders it is very necessary that these reports are received from all sub-divisions in the State to comprehend the state of the ancient monuments and appraise the needs in respect of each No report has been received from the Government Architect either Till the work of looking into the conservation of ancient monuments as proposed by the Ancient Monuments Preservation Regulation

Committee is transferred to the Archæological Department, it is desirable that periodical reports from officers responsible for inspection and conservation should be forwarded in time to the Director of Archæology, so that he might take suitable action in the light of the instructions contained in the Mysore Archæological Manual and the Ancient Monuments Preservation Regulation, 1925 It is also necessary that the reports should conform to the prescribed form, for it is only then that some information could be had about the state of a monument Mere lists of the monuments inspected will not serve any purpose, because they contain nothing more than the names of the monuments which are already known

Hassan District.

The Deputy Commissioner, Hassan District, has forwarded a list of ancient monuments and important Muzrai institutions—containing in all 11 names—in the Saklespur and Hassan Sub-Divisions, which are stated to have been inspected by the Sub-Division Officers during the year 1943–44. The Sub-Division Officers may kindly be directed to forward their reports in future in the prescribed form

The Sub-Division Officer of Saklespur is stated to have inspected the Kēsava temple and inscriptions at Bēlūr, the temples, Bastis and inscriptions at Halebīd and the fort at Manjarabad. The Sub-Division Officer, Hassan, is stated to have inspected the Mālekal Tirupati Venkataramana temple at Arsikere and the Lakshmīnarasimha temple at Holenarasipur.

Shimoga District.

All the institutions are reported to be in a fairly good condition The question of effecting repairs to some of the institutions is stated to be under correspondence. It is reported that estimates for repairs to the Kēdārēsvara and Bhērundēsvara temples at Beḷgāvi, the Trimūrti Nārāyana temple at Bandalike and the bastis at Narasāpura have been called for. It is understood that an estimate for Rs 1,880 has been sanctioned for effecting repairs to the Chandraśāla of Śrī Rāmēśvara temple at Keladi and that the amount has been placed at the disposal of the Executive Engineer, Shimoga. The estimate for effecting repairs to Śrī Keladi Mallikārjuna temple, Sagar Taluk, is said to have been revised by the Government Architect and that for fixing a tablet stone in the Durbar hall of Sivappa Naik's Fort at Nagar to have been sanctioned and to be pending with the Public Works Department It is reported that the tablet stone has been replaced

Chitaldrug District

Inspection reports received from the Sub-Division Officers of Chitaldrug and Davangere have been forwarded by the Deputy Commissioner.

The institutions inspected in the Davangere division are the following :—

1. Jain Basti, Heggere
2. Īsvara temple, Ānekonda
3. Hariharēsvara temple, Harihar
4. Īśvara temple, Nandigudi.
5. Īsvara temple, Nanditāvare

All these monuments are stated to be in good condition.

There are four monuments in the Chitaldrug Sub-Division, *viz*,

1. Rock-cut temple at Rāmadurga
2. 2, 3 and 4—Aśōka's inscriptions at Siddāpura, Brahmagiri and Jatingi Rāmēśvara hills.

These monuments are reported to be in good condition.

Tumkur District

Only the inspection reports received from the Sub-Division Officer, Madhugiri Sub-division, have been received from the Deputy Commissioner, Tumkur.

In respect of the Mallik Rihan Darga at Sira, it is said that the main building is in good condition and that the compound needs repairs. The Jumma Masjid at the place is stated to be in good condition and that its environs are kept clean and tidy

At Madhugiri the Mallēsvara temple is reported to be in a good state of preservation. Some petty repairs are said to have been effected during the year. The Venkataramana temple, which is also stated to be in good condition, is said to be in need of some petty repairs The Fort at Madhugiri is also stated to be in need of some further repairs here and there. Removal of rank vegetation is recommended

The Mallēśvara temple at Midigēsi is reported to be in a good state. But some petty repairs, like the provision of a wooden door to the mahādvāra, are stated to be necessary. The environments are reported to be not clean and tidy. Similarly the Venkataramana temple at the place, which is also in a fairly good state, is said to require some repairs The yāgasāla and pākaśāla are stated to be leaky and the outside mantaps in a dilapidated condition Removal of the abundant growth of vegetation between the slabs in the flooring of the temple is recommended.

PART III—STUDY OF ANCIENT MONUMENTS AND SITES.

MYSORE DISTRICT.

Suttur.

(NANJANGUD TALUK)

Situation.

Suttūr is a village nine miles east of Nañjangūḍ on the banks of the Kapinī. It is in the midst of a large tract of low-lying rice fields and is marked out for its flourishing wealth The oldest temple of the place is that of Nārāyanasvāmi which appears to be part of an old agrahāra hailing from the Chōla times. The other temples are those of Suttūramma, Sōmēsvara, Vīrabhadra and Jina

NĀRĀYANASVĀMI TEMPLE.

Varadaraja

The Nārāyanasvāmi temple has an image of Varadarāja which appears to hail from the Ganga times (pl I, 1) It is four feet high and the image is in high relief emerging from the slab of which the background is made. It wears a tall tumbler-shaped kirīta with a flattish top and converging sides and has its hands thus abhaya, simple chakra with a plain cross, sankha and dāna The mace is in the background behind the right front arm It has a necklet, yajñōpavīta, a girdle, shorts and bracelets but is on the whole plain The image appears to be that of Varadarāja and reminds us of the Śrīnivāsa images of Talkād by the absence of a tōrana in spite of there being a background slab (*See* M.A.R 1918, p. 24)

Description of temple

In the inscription it is called Nāgakēśava and the temple is said to have been built by Hoysala Narasimha (C. 1169 A D) The temple as it stands to-day is a minor structure of the Hoysala times with beautiful lotuses, cruciform corner pilasters and a fine soapstone doorway and wall. The navaranga appears to have been rebuilt in the Ummattūr times, but the front porch has a nine-panelled ceiling stone with dancers and royal elephants This design is interesting and different from the usual Dikpāla flat panel

The outer face of the double wall which is also of potstone is ornamented with niches under finely carved canopies

SUTTŪRAMMA TEMPLE.

A Ganga structure.

About a furlong to the east of the village between the channel and the rice fields stands a small temple with pillars of the Ganga times, containing a set of Saptamātrika images, nine in all, each a separate piece, about 2½ feet in height In the navaranga of

octagonal pillars is a Ganēśa which ought to be restored at the north end of the series in the garbhagriha in place of the 2nd image which is a small one out of size. Nearabout the temple there are a number of vīragals

Close to the temple there is an interesting image of Bhairava with a dog or lion to right, a similar short-necked animal to left.

SŌMĒŚVARA TEMPLE.

General description.

The Sōmēśvara temple has been briefly described by Mr R Narasimhachar in the Mysore Archæological Report for 1918. It was a Hoysala trikūtāchala facing east with the main structure of granite and the ornamentation and images of potstone The temple was rebuilt about fifteen years ago, the old features being retained here and there (Pl. II, 1)

Chola linga

In the west cell is the Sōmēśvara linga, a medium-sized one, belonging to the Chōla times and evidently set up by the Hoysaḷas in their newly built temples The garbhagriha and the śukanāsi have finely carved lotus ceilings

Sankara-Narayana

The south cell contains a beautiful image of Śankara-Nārāyana evidently of Hoysala workmanship (Pl I, 2) It is about five feet high with a tōrana of the same stone. It is on the right Śiva with jatā-makuta, triśūla and akshamāla, and on the left it is Vishnu with kirīta-makuta, chakra and śankha. Below is a pedestal with a bull and Garuda together

In the north cell is a fine Saptamātrika set without Vīrabhadra and Ganapati To its west is a figure of Chāmundā of Hoysala workmanship (Pl I, 4).

Navaranga mantapa

The navaranga pillars are of the round bell-shaped type, of granite and without polish.

On the Sōmēśvara navaranga doorway is a group of the Trimūrtis (Pl II, 2) on one slab with Śiva in the middle

In front of the temple stands a small mantapa of four vase-shaped pillars of the Hoysala period Its Nandi was transferred to a small shrine to the east in the Ummattūr days. On the pillars of this shrine are two votive relievos of a father (wearing long coat and puggree—Pl. I, 3) and a son in religious dress.

Tower.

The original tower of the temple is seen in a photograph retained in the matt It is seen that the top was an ornate Hoysala structure with numerous potstone sculptures Though rudish and lacking in finish, they are finely designed with Yakshas and dancers under toranās.

The old sculptures have been imbedded in the compound wall and preserved

Old images

From the south clockwise, the chief of them are :—

Seated Brahma.

Śiva dancing as Jalandharahāri.

Fine Yaksha and Yakshi figures and Kinnarīs. (In the south-west corner of the temple is a small linga under a fine little potstone shrine called Mūlasthānēśvara, evidently of the Chōla times as seen from the inscriptions)

(In the north-west corner is a dancing image of Kāli, four-handed with padma, kalaśa, damaruga and hand let loosely down).

Bhairava

Dancing Śiva

To the right of the Sōmēśvara temple is a small shrine of Mūlasthānēsvara linga rebuilt out of old ornate materials.

VĪRABHADRA TEMPLE

A few yards to the right of the Sōmēsvara temple is a small shrine of Vīrabhadra

Virabhadra and Parvati.

of Hoysala workmanship Its fine Vīrabhadra was removed from the north Sōmēśvara temple. The doorway appears to be Chōla (Pl II, 3) Outside in a small shrine stands Pārvatī which evidently was inside the compound formerly

SRĪ VĪRASIMHĀSANA MĀTHA.

By far the most important institution at Suttūr is the Vīraśaiva Matha which is generally known as the Vīrasimhāsana or the Śivarātrisvāmi Matha. A poetical account of its traditions was composed by Mr. Sangappa Sastry in 1933. Unfortunately the documents on which the account is said to have been based have mostly been lost and the history of the Matha cannot be easily verified However, existing inscriptional and literary evidence shows that the Matha was flourishing in about 1500 A D and is thus an ancient institution It claims to have about 40 branch Mathas Its buildings are all modern except the Sōmēsvara, Mūlasthānēśvara and Vīrabhadra shrines Some of the previous svāmis of the Matha are well known men of learning who have made useful contributions to the Vīraśaiva literature The present senior Svāmi, who is said to be the twenty-second from the founder, is named Śivarātri Svāmi. He has a considerable following among the Vīraśaivas of the Mysore District and the neighbourhood. He is a person well known for his charities and patronage of education among the Vīraśaivas The Matha is maintaining a number of Sanskrit pāthaśālas and students' hostels in Mysore, Nanjangud and elsewhere, thus worthily upholding the name it has earned by its antiquity and influence,

OLD RELICS AT THE MYSORE JAIL.

An old cannon.

At the invitation of Mr T H Ameer, B A., Superintendent, Mysore Jail, in connection with the discovery of certain brick foundations and pieces of cannon in the enclosure of the Mysore Jail, a visit was paid to the Jail on the morning of the 1st March 1944 Two pieces of cannon said to have been discovered a little below ground level in the area of the Jail gardens sometime ago were both examined. One of them is fragmentary and appears to have been quite a massive muzzle-loader of the days of the early Mysore kings, though a part only of the chamber exists at present. Like the cannon of about two hundred years ago it is made of massive bars of iron welded lengthwise at first, and then covered over by a series of massive rings welded together Similar pieces are seen at Madhugiri, Nidugal and other *drugs* in the State The other is a typical muzzle-loading cannon quite complete as a specimen, (Pl XI, 2) with all its different compartments like the cascabel, the first re-enforce, the second re-enforce, the chase and swell of muzzle, all existing intact. The piece is of iron and cast solid to a length of 6′–1″ from the cascabel to the muzzle. The different compartments are all marked by rings cast in the metal itself The circumference of the breech ring is 2′–5½″, while the circumference and diameter of the muzzle are 1′-5½″ and 3½″ respectively. The depth of the bored chamber is about 5′ Of the projections in the middle of the cannon the trunnion at the top appears to have been broken and lost, while the rimbase is existing in part. There is a small hole on the surface of the first re-enforce A Kannada inscription reading "Sri Chikadēvarāya" is engraved on the surface of the chase, but the last letter appears to have been somewhat disfigured in a subsequent period At any rate the discovery of a cannon of that period is very interesting and the piece deserves to be preserved in a safe place until it can be removed to a museum The cannon may have been mounted on a wagon and used as a field piece.

Earlier structures

Some courses of brick and mortar walls laid bare below ground level close by the dining shed, a tile-roofed structure reported to have been built in about 1916 in the middle of the Jail enclosure, consist mainly of a thicker course (2′–6″) running east to west to a length of about 15′ and a thinner course (1′–3″) running north to south to the south-west of the thicker course The thicker course of wall is plastered on either side and has been laid bare to a depth of about 7½ ft on the outer (northern) side where the plaster work is ornamented with four panels representing pointed Muslim arches A little above the bottom of each panel is worked in brick and mortar a projecting conduit or table, square in shape, with an iron pipe fitted in its centre evidently meant for conveying water. When reservoir water was not

required any more, the taps were removed and the pipes were plugged up At the floor level are found circular depressions under each pipe and they indicate that water vessels were being kept there. The bricks used in the structure are quite like modern ones and measure 9″×4½″×2½″. This fact coupled with the existence of the iron pipes suggests that the structure, which has to be identified with a water reservoir, cannot have been very old, at any rate, not older than about 60 or 70 years. Such masonry reservoirs were in common use in Mysore about 30 years ago, before the high level reservoir was constructed

The floor level of the Jail building which is known to have been in use from about 1860, was not much lower than the present level But the floor level of the reservoir, as is evident from the excavations, was about 7½′ lower It has therefore to be assumed that on the northern side there must have been a flight of steps leading down to the pipes This flight perhaps lies buried under the superstructure built in 1916. The thinner course of the earlier wall running north to south to a distance of about 10′ to the north-west of the reservoir and perhaps abutting on to it takes a turn towards east, but its alignment is lost beneath the superstructure Only the inner side of the wall is plastered, while the outer side is bare This circumstance also supports the inference made above that there was a flight of steps leading down to the pipes.

Whether the reservoir was meant for the use of the horse-stables reported to have been formerly existing here or for supplying water to the public of those days, is a matter for future investigation. In any case the buildings do not appear to be important from the point of view of this department.

KOLAR GOLD FIELDS.

Ancient Gold extracting Implements from Kolar

Prehistoric anvils and mullers.

Mr Benn White, Superintendent, Oorgaum Gold Mining Company, Oorgaum, sent during March, 1944, one 'anvil' stone and four 'mullers', enquiring how these were used by the ancient gold extractors and whether such specimens were met with in Chitaldrug The anvil stone has depressions on all the four sides which are no doubt due to grinding But the smaller 'mullers' do not appear to have been used in conjunction with such 'anvils', for their worn surfaces do not correspond to the depressions on the 'anvils.' It appears very probable that they were used independently for reducing the quartz to pieces before they were subjected to being ground on the 'anvils' For purposes of grinding, the ancients may have used pestles, specimens of which may yet be found if searched for carefully in the area in which the specimens sent for examination, were discovered.

The hemispherical depressions in the centre of the 'mullers' appear to have been caused by striking the quartz pieces which were perhaps placed in between them, while the worn surfaces round about the depressions are perhaps due to the stones coming into contact with one another It is also probable that the flat ones among these 'mullers' were used as 'anvils' by the gold extractors of old and the round and prismatic ones as hammers Bruce Foote has cited some specimens of such 'anvils' as, for instance, No 426 on Plate 52 of his "Indian Pre-historic and Proto-historic Antiquities". No 1446 of Plate 48, *ibid*, is very much like the specimens received from Mr Benn White Bruce Foote calls it a mallet. It is of diorite and was found by him southwest of Nagaladinne in the Bellary District Another specimen, No 3396 on Plate 19, *ibid*, appears also to belong to the same class, but Bruce Foote calls it a 'thumbstone' flaker It was found by him in Kanja, Vyara Taluk, Baroda State

Many other examples are cited by Bruce Foote in his "Catalogue Raisonne" as coming from different parts of the Bellary and Salem districts and from certain parts of the Mysore and Hyderabad States Such specimens have not come to light in the Chitaldrug district, so far But it would be highly interesting to pursue the subject further Mr Benn White has very kindly allowed the specimens to be retained in the office museum

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KADUR DISTRICT.

Kadur

Ancient Images and Pillars near the Sinirhonda

Sinir-honda.

Just outside the fort wall of the older city of Kadūr and to the west of the railway line, there is a sīnīr-honda which is the principal source of drinking water in the place. On the north-west bank of the pond there are two temples—one of Īśvara and the other of Āñjanēya—both of which are structures of about the 17th century.

Hoysala Ganesa.

Against the front wall of the Īśvara temple is set up a mutilated image of Ganēsa which is well-carved and belongs in all probability, to the Hoysala period (Pl. III, 1)

Rashtrakuta pillars.

In the front verandah of the Āñjanēya temple there are four pillars which are all minutely carved with figure sculptures and suggest workmanship of the Rāshtrakūta period. The pillars are hewn out of soap-stone of a hard variety and are all square in shape with the sculptural friezes worked in bands running on all the four faces of the pillars. These friezes depict Purānic episodes as follows :—

I First Pillar from the East.

EAST FACE — (Pl V, 1).

1 *Top Panel*—Inside a horse-shoe-shaped panel a two-handed figure is represented in the attitude of subjugating an elephant The figure holds a mace in the right hand Possibly it is Bhīma killing Bhagadatta's elephant

2 *Second Panel from above*—Here are represented the Yamalārjunīya episode of Krishna's life (on the right) and Bakāsuravadhā (on the left)

3 *Third panel from above*—Śiva and Arjuna are represented as fighting over a fallen boar Behind Arjuna is Pārvatī Śiva is four-handed holding trident and damaru in his back hands He is depicted as if he is about to fall The scene is bordered by a rosary band

4 *Bottom panel*—A horse-shoe-shaped panel like the top one, with padma in the centre

SOUTH FACE —

1 *Top panel*—Inside a horse-shoe-shaped panel is depicted the figure of a person in the attitude of worshipping a serpent with raised hood

2 *Second panel from above*—Here are represented two persons and two crocodiles and further to right a cradle with a baby in it shaded by a serpent spreading its hood Evidently the baby is Krishna and the crocodiles represent the river Yamunā The scene thus depicts the crossing of the river by Vasudēva with his new born babe Śrī Krishna as related in the Bhāgavata story

3 *Third panel from above*—In the middle of this panel a linga is shown. Above the linga there is a boar which is being shot at from either side by two persons carrying bows The figure on the right is probably Arjuna and that on the left Śiva. Behind Śiva, Pārvatī is standing The third panel from above on the east face is evidently in continuation of this panel since the boar there is shown as having fallen This panel too is bordered by rudrāksha.

4 A floral representation inside a horse-shoe-shaped arch.

The west and north faces of the pillar could not be studied since they are imbedded in the wall.

II. Second Pillar from the East.

(Pl IV).

Here also there are four worked panels rising one upon another and each marked from the other by floral or other ornamentation

1 *Top panels*—The top panels on the four faces consist of highly ornamented horse-shoe-shaped arches supported by makaras on either side on the south and west faces and flowers on the east and north faces Inside the arch on the south

a flower is represented, inside that on the east a medallion is shown, in that on the north a flower with its petals disposed as on the chakra of the Halmidi inscription, while inside the arch on the west a mayūra or peacock is figured in the attitude of trimming its feathers

2. *Second frieze of panels from above*—This frieze consists of a scroll on the south, two Vidyādharas on the east, two peacocks carrying a garland of rosary on the north and a highly decorated makara tōrana on the west with two rearing lions in the middle.

3. *Third frieze of panels from above*—On the south face of the pillar, Rāvana is shown as proceeding to Mount Kailāsa for penance On the east face of the pillar he is shown as approaching Śiva and Pārvatī on Mount Kailāsa and begging perhaps for the gift of Pārvatī who thereupon becomes Kāli as represented on the extreme left of the panel On the north face of the pillar he lifts the Mount Kailāsa on the top of which Śiva and Pārvatī are seated On the west face of the pillar he is shown as worshipping the linga sacrificing his heads one after another The heads are laid on the linga as they are severred from the body. Nine heads are thus sacrificed and laid, when Śiva makes his appearance Flying Vidyādharas are shown as playing divine music on their lutes The figure of Rāvana is shown on the right with a drawn dagger for the sacrifice, while on the left he is shown as worshipping Śiva.

4 The bottom panels on the four faces of the pillar contain horse-shoe-shaped arches with flowers in the middle

III. Third Pillar from the East.

(Pl V, 2 and 3).

1 *Top Panels*—The top panels on the four faces of this pillar contain also horse-shoe-shaped arches In the middle of the arches on the south face, god Ganēsa is seated On the east face of the pillar, the arch has the figure of an elephant in the attitude of uprooting a tree The attitude is very vigorous. On the north face the arch is carved in the middle with the figure of an elephant in the attitude of killing a person by driving its tusks into him The person has fallen to the ground On the west face of the pillar, the arch has the figure of an elephant which is in the attitude of heaving a person aloft after driving its tusk into his body.

2 The south face of the second frieze from the top is carved with the figure of a seated two-handed lady with chāmaras on either side In the panel to the right of the figure is a standing Nandi, while in the panel to the left a group of trees is sculptured. On the east face of the pillar the frieze shows a bridged ocean with two persons standing on the bridge. May these figures be of Rāma and Lakshmana in the attitude of crossing the ocean? In this case the figure of the lady on the

south face might be Sīta in Asōkavana On the north face the frieze consists of three panels, one containing a Kalasa, the second a standing elephant and the third a full-blown lotus. On the west face also the frieze has three panels, the first showing the sun, the middle one a tree and the third one a swan.

3. The third frieze of the pillar starts on the north face Vāmana approaches king Bali (on the north), Bali makes the gift (on the west), Vishnu's Trivikramāvatāra (on the south); and, on the east, Vishnu is represented as Janārdana holding padma, chakra, śankha and gadā, while Bali is being led as a captive to hell

4 The bottom panels of the pillar contain figures of horse-shoe-shaped arches with flowers inside them

IV Fourth Pillar from the East.

(Pl. V, 4)

The first and second friezes from above are ornamental. On the east face of the third frieze there is a vigorous representation of Śiva as Gajāsuramardana, with Ganēśa to his right and Kālī (?) to left On the south face of the pillar the frieze contains the figure of Tāndavēsvara The latter group of sculptures is well carved

Above these pillars which may all be ascribed to the Rashtrakūta period as indicated by the style of their workmanship, the brackets consist of ribbed ornamentation as in the Chōla and earlier examples.

CHENNAKĒŚAVA TEMPLE

General description

The Chennakēśava temple is situated at a distance of a few yards to the north-west of the pond called sīnīr-honda. It faces east and happens to be a plainly built structure with plain outer walls and characterless cylindrical or octagonal or sixteen-sided pillars The temple contains three cells in a row

The images.

The southern cell enshrines a marble figure of Lakshmīnarasimha said to have been brought over from Keresante some years ago The central cell contains an image of Chennakēśava (Pl. III, 3) which shows traces of good workmanship and well worked details of ornamentation as in Hoysala sculptures On the prabhāvali of the god the ten incarnations of Vishnu are represented But the face of the god has become pitted and ugly It is very probable that it was touched up at a later period, probably in the 17th century In the northern cell is enshrined an image of Vithala which appears to belong to about the 16th century (Pl. III, 4) It has no prabhāvali and its two hands are akimbo

Pattanagere

Situation

At a distance of about five miles to the south of Kadūr, the village of Pattaṇagere is situated To the north of the village are found the ruins of an ancient mud fort wall and an ancient Hoysala temple dedicated to Lakshmī-Nārāyana.

LAKSHMĪ-NĀRĀYANA TEMPLE.

General description

The Lakshmī-Nārāyana temple faces east and appears to have been built in more than two periods The garbhagriha, śukanāsi and navaranga form the original structure which was built during the Hoysala period The mukhamantapa with its two cells dedicated to Yōgā-Narasimha (north) and Vēnugōpāla (south) belongs to about the mid-Vijayanagar period, as indicated by the pillars which are of granite and cylindrical with plain brackets. The brick and mortar parapet appears to belong to about the 17th century, that is, to the period to which the mud fort wall at the place may be ascribed. But the brick tower, which rises in the form of a stepped pyramid and consists of seven steps, has an ancient look and may be as old as the original structure

The outer walls of the original structure of the Hoysala period are raised on a basement consisting of four cornices of which the middle two have the unworked latin cross, square and other mouldings The walls are relieved by slender right-angled pilasters Above the eaves the cornices have once again unworked mouldings meant for the representation of kīrtimukhas, etc

The outer walls of the mukhamantapa are plain and characterless, consisting of granite slabs

The images.

The images in the cells of the mukhamantapa are good works of art. The image of Yōgā-Narasimha in the northern cell appears to belong to about the 14th century It is said that it was brought over here from elsewhere and installed in the cell. The image of Vēnugōpāla in the southern cell is a beautiful sculpture belonging, perhaps, to about the 12th century and resembling the Vēnugōpāla image in Adagūr near Halebīd In the south cell another image of Yōgā-Narasimha, but mutilated, has been placed

Navaranga.

The navaranga doorway, though short, is typically Hoysala in character with the usual vertical mouldings and figures of dvārapālas carved on the jambs and the lotus and an unworked central panel on the lintel. The four central pillars of the navaranga are of soapstone and bell-shaped.

Main image.

The main image of Lakshmī-Nārāyana in the main garbhagrihais gracefully worked and about 4½ feet high including the pedestal

NAGARĒŚVARA TEMPLE

An old structure

The Nagarēśvara temple is situated a few yards to the south-east of the Lakshmī-Nārāyana temple It is simple in design but very probably the oldest in the village It is low-roofed with characterless outer walls The four central pillars in the navaranga consist of the four-sided, sixteen-fluted, eight-sided and wheel mouldings like the pillars in the temples of the eleventh century in the Dāvanagere taluk, Chitaldrug district.

Asandi

VĪRABHADRA TEMPLE

The temples at Āsandi have been described in the Annual Report of this Department for 1942, pages 66-70. The Vīrabhadia temple at the place, which was constructed in 1205 A D by a certain Haiaha Sāhani according to the inscription, Kadur 149, contains some noteworthy architectural pieces, like the navaranga pillars (Pl VI, 3), the doorway of the western cell enshrining Vīrabhadra and the navaranga (Pl. VI, 1) and porch ceilings which show delicate workmanship and lovely ornamental details

Doorway of main cell

The doorway of the western cell (Pl VI, 2) is elaborately worked with decorative details appearing on the jambs, the lintel, the pediment and the architiave The jambs on either side have, at their bottom, small, but well-worked, images of Śaiva dvārapālas, each of whom is attended by chāmara-dhārinis and male attendant figures Above these images and running vertically on each jamb appear the following mouldings floral, scroll, pilaster, scroll again and medallions The pilasters are highly indented and cruciform The lintel has a horizontal frieze of beaded hangings and two hanging lotuses, one on either side, the upper part of each lotus being surmounted by a lion rearing on an elephant. The pediment in the middle of the lintel has a fine relievo figure of Gajalakshmī seated under the sun and the crescent with fly whisks on the extreme sides The elephants on either side pour over the goddess the sacred water carried in pots Above the lintel stone there is an eaves-shaped cornice whose front face has been worked in three friezes of which the bottom one is carved with rosary garlands and the top one with dentil mouldings at the indentations The eaves here are divided by indentations into three compartments each of which bears a panel in the middle well-worked with the representation of a kīrtimukha (The panel on the south, however, is unworked) Above the eaves-shaped cornice there is another

frieze of sculptures on the architrave, the extreme sides of which have relievo curvilinear turrets with rearing lions on either side. In the middle of the frieze there are three shrines depicted as being borne on bell-shaped pillars and surmounted by stepped turrets provided with dentil mouldings on the cornices and finials at the top. The middle shrine has in its front the representation of Ganēsa, while the side shrines have Yaksha attendant figures

Ceilings.

The ceiling of the garbhagriha rises on an octagon with two concentric squares above The upper square is one piece and is carved with a row of lotus flowers all round forming an ornamental border to a panel whose centre is carved with the representation of an open lotus with its petals clearly marked and its corners shown in high relief

The ceiling in front of the garbhagriha is square and is divided into nine panels by lines of lotus buds The central panel is carved with a forceful figure of Tāndavēśvara while the surrounding panels have the figures of the eight Dikpālakas arranged in their respective positions.

The ceiling of the porch rises in three stages The first is an octagon, the front face of the corner and side stones bearing figures of the eight Dikpālakas with pairs of warriors marching in panels between them The under-surfaces of the corner stones bear highly variegated kūtimukhas The second stage of the ceiling is a square whose under-surface is carved with scroll work represented as issuing out of the fangs of simha-lalātas depicted in the centre. Along the edges of the under-surfaces run rows of short graceful lotus buds The front or inner face of the square has figures of dancing groups representing Mōhinī on the east and west and Tāndavēśvara on the north. The dance is to the accompaniment of the flute, the drum and the mridanga The dance of Mōhinī on the east is in the presence of Bhairava On the west a two-handed male figure is represented as dancing with Mōhinī (Bhasmāsura ?) On the south inner face, there is in the centre a seated figure under a hood-like canopy, with another figure standing under a similar hood-like canopy. To further right there are three figures of whom one may be identified with Bhairava and another with Bhetāla To the left there are the figures of Vīrabhadra and Skanda, the latter holding a spear The third stage of the ceiling is formed by the upper square which is carved with a high relievo figure of a dancing deity who is six-handed holding vajra, parasu, pointing towards heaven, pāśa, dāna and phala To his right is represented an elephant, while to his left there is the kneeling figure of a devotee Around this central panel run three friezes representing scroll, lotus buds with creepers and flying figures with flowers, etc The central figure is identified with Natarāja in M A. R 1942, p 69 But the presence of the elephant to the right makes this identification doubtful

MANDYA DISTRICT.

Belagola.

The monuments in Belagoḷa and in the places nearby have been briefly noticed by the late Rao Bahadur R Narasimhachar in the Mysore Archaeological Report for 1912, page 4.

Old agrahar town

A little further away to the north-east of the Janārdana temple there is said to have been existing a temple dedicated to the Kailāsēśvara linga This fact suggests that ancient Belagola was an agrahāra town with temples erected for Vishnu and Siva.

Jain basti

There appears further to have been existing in Belagola a Jaina basti during the Hoysala period The basti appears to have enshrined a seated image of Pārśvanātha whose well-carved prabhāvali was discovered during the year under review at a distance of about a hundred yards to the west of the Janārdana temple The prabhāvali is carved with attendant figures and kīrtimukha besides the usual floral and scroll bands The seven-hooded serpent canopy under which Pārsvanātha sat is also carved on the stone The pedestal of the image bears the symbol of a seated lion in the centre of the front face.

On the upper cornice of the pedestal was discovered an inscription of the Hoysala period. For details regarding this inscription, please *see* Part VI of the Report

JANĀRDANA TEMPLE

Vishnuvardhana's earliest inscription

During the year under review a Tamil inscription of the time of Vishnuvardhana and dated in Bahudhānya was discovered on a basement cornice of the garbhagriha of the Janārdana temple. The details of the date correspond to the year 1098 A D. Vishnuvardhana, was possibly associated with his elder brother Ballāla I in the administration of the Hoysala province The inscription mentions him as the conqueror of Kongu and does not refer to his other conquests over the Chōlas, etc. It would thus appear that the Chōlas were still powerful in Talkād and their influence in temple architecture and the carving of sculpturescontinued along with the inscribing of Tamil inscriptions on the basement cornices of temples. For details regarding the inscription discovered during the year at Belagola, please *see* Part VI of the Report

Outside view of temple.

The outside view of the temple is quite plain. The slabs of the outer walls are placed edgewise on a basement consisting of two plain cornices But these walls appear to be ascribable to a later period and form a prākāra enclosure to the original structure which consists of a garbhagriha and a closed sukanāsi.

Around the garbhagriha there is a circumambulatory passage from where we can have a clear view of the details of the outer walls of the garbhagriha The stones used in this structure are granite and the style of the workmanship is akin to that met with in the Varadarāja temple at Hangala and elsewhere in south Mysore The outer walls of the garbhagriha are raised on a basement consisting of two cornices of which the bottom one is sloping The walls are relieved by capital-bearing right-angled pilasters and turret-bearing shallow niches The turrets are arch-shaped as at the Varadarāja temple at Hangala and are surmounted by kalasas Inside each niche there is a four-petalled flower The eaves are characterless and straight.

Inner pradakshina.

The prākāra enclosure mentioned above enclosing the original structure may have been constructed in about the 14th century as indicated by the pillars in the inner pradakshina These pillars have each a square base and an eight-sided shaft.

Tower.

The brick tower surmounting the garbhagriha is much ruined It may be ascribed to about the 17th century, since the bricks used correspond to the bricks of the Pālleyagār period

Sukanasi

The doorway of the sukanāsi appears to be a later insertion, perhaps of the 17th century It is plain in workmanship except for the petalled ornamentation at the edges of the jambs and the Gaja-Lakshmī panel in the middle of the lintel. The śukanāsi consists of two ankanas as at Rāghavāpura in the Gundlupet Taluk

Garbhagriha.

The doorway of the garbhagriha is very plain The ceiling inside the garbhagriha is raised on two sets of corner stones with a broadish many-petalled relievo lotus in the centre

Main image

The main image of the god which is called Janārdana is about 5 feet high including the pedestal on which it stands The posture is samabhanga and the god stands erect with his four hands thus disposed abhaya, prayōgachakra, sankha and kati with the gadā a little to the left. The ornaments are all boldly and minutely carved; but the fingers and particularly the toes are not well worked The god wears yajñōpavīta, katibandha, makara-kundalas and a conical kirīta The prabhavali is of the same stone and consists of four friezes of ornamentation, namely, bead, flower, bead and prabha The folds on the belly of the god are well worked and the face which is in a smiling attitude is dignified. The drapery is worked with bold folds as in the case of the Vijayēndrasvāmi image at Bētamangala, Bowringpet Taluk. On the forehead of the god there is a vīrarēkha which appears to have been carved at a later period The god is supported by chāmara-bearing attendants on either side.

The front porch of the temple consists of five ankanas or squares The pillars of the porch are of granite Two of them have cylindrical shafts and the other two have eight-sided ones There appears to have formerly been a flight of steps on the left

Porch.

The image of Janārdana is illustrated in Plate IX, 1

BHAKTAVATSALA SHRINE

Outside the Janārdana temple and to the south-west of it there is a monocelled granite structure which is built in a circular plan (Pl VIII, 2) like the garbhagriha of the Narasimha temple at Agara (*see* M A.R. 1938)

The plan

The outer walls are raised on a high basement (about 3 feet in height) consisting of five plain cornices (Pl IX), 3 and 4. The slabs of the walls are placed on edges lengthwise On the south, west and north sides there are turret-bearing shallow niches and the walls are relieved all round by right-angled pilasters. The eaves are plain and above them there appears to have been formerly existing a domelike brick and mortar tower.

Outer view

Inside the cell the walls are relieved by plain pilasters with ordinary capitals

The image formerly enshrined in the cell is now missing It is said that the image of a form of Vishnu called Bhaktavatsala was existing here The name Bhaktavatsala suggests that there might have been an image of Narasimha in this cell

The god.

The shrine appears to have had a porch in front approached by a flight of steps on the east. The porch has completely disappeared now.

GODDESS SHRINE.

To the north-west of the Janārdana temple exists the shrine of the goddess. The outer walls of this shrine are similar to the prākāra walls of the Janārdana temple, consisting merely of plain slabs placed edgewise

A plain structure

In front of the shrine there is an open mantapa which is now dilapidated The pillars of this mantapa are Dravidian in type and tapering with cubical and eight-sided mouldings.

The shrine has three cells in a row, all facing east. In the central cell is installed the image of the goddess who is represented as seated in padmāsana and holding in her four hands the following attributes. abhaya, lotus (?), broken and dāna The goddess wears a breast band and a koḷaga-type kirīta. The archaic smile of the goddess suggests that the image belongs to the late Vijayanagar period. It is very probable that the shrine too was built at the same period.

The goddess.

5

PART IV—NUMISMATICS.

Coins acquired by purchase.

During the year under report, 11 coins were purchased at a total cost of rupees six and annas nine from the Director of Archæology, Gwalior Of those, six are copper coins belonging to the Nâga dynasty, one is a billon coin belonging to Mihira-bhōja of Kanauj, and four are billon coins belonging to Ghiyāsuddin Tughlak.

COPPER COINS OF THE NAGA DYNASTY.

1 Bhava Nāga

Obv Bull to right in dotted border

Rev Triśūla with legend reading

Ādi raja śrī Bhava

2. Brihaspati Nāga

Obv Bull to right in dotted border

Rev Legend reading

Mâhārâja Bri ha spa [ti]

3. Dēva Nāga

Obv Wheel in dotted border

Rev Legend reading

Māhārāja śrī Dēva

4 Prabhākara Nagā

Obv : Lion with uplifted tail in linear border

Rev Legend reading

Māhārāja śrī Prabhākara

5 Skanda Nāga

Obv Not clear There appears to be a bird which has been identified with a peacock

Rev Legend reading.

[Ma hā] rā ja Skanda

6 Vibhu Nāga

Obv Humped bull to left in dotted border

Rev · Legend reading

Ma hā râja śrī Vibhu

BILLON COIN OF MIHIRABHOJA OF KANAUJ

This coin is of the Ādivarāha type.

Obv Boar standing to right

Rev Legend reading

Śrī ma dā di va rā ha

Billon Coins of Ghiyasuddin Tughlak

These billon coins bear the dates A. H 721, 722, 723 and 724

Treasure Trove Coins

KOLAR DISTRICT.

It was reported last year that a set of 39 and another set of 24 gold coins were discovered in the Kōlār district and that steps were being taken to acquire them for the Archæological Office museum The 39 coins of the first set were found in Survey No. 91/3 by the side of the first bridge on the Bowringpet-Kōlār Railway line and were decided as belonging to Government The 24 coins of the second set were reported to have been found in the open space in front of Malige Chikkamma's house in Kāmagānahalli, a hamlet of Shāmpur village, Manchēnahalli hobli, Gōri-bidnūr taluk These coins were declared ownerless. Necessary action under the rules is being taken to acquire the coins for the office museum

The first set of 39 gold coins contains coins of the following classes —

1 16 small coins of the fanam type bearing Persian legend on either side On most of them the letter 'Hai' appears, thus indicating that they are most probably the fanams issued by Haidar.

2. 10 coins of the usual Varaha type and size but without any marks or legends on either side. Possibly the pieces were prepared for striking, but were not struck

3 One coin of the Varaha type and size with the figure of god Venkatēsa standing on the obverse The reverse is granulated The coin may belong to the post-Vijayanagar period and may be a provincial type issued by one of the Pālegārs (*Cp*. E C. S I, Pl IV, No. 178).

4 Twelve coins of the same size as those mentioned in 2 and 3 above. The reverse is plain, but the obverse has a two-handed male figure supported on either side by the figures of his consorts The type is similar to No 23, Plate XXI, 1, M A R. 1931, where it has been identified with the Venkatēsa type issued by Venkatapati Rāya II (1630–1642) But the blank reverse indicates that these coins were either not struck on the reverse or belong to later Vijayanagar provincial type.

Of the 24 coins belonging to the second set, 10 are identical with the Kanthirāyi hanas issued by the Mysore king Kanthīrava Narasa Rāja with the figure of a four-armed Narasimha on the obverse and a three-line Nāgari legend on the reverse reading Srī Kanthīrava (*Cp* No 30, Plate IX, M.A R 1929) The rest are also hanas but bear different Persian characters The latter were probably issued by Hyder

Forty-five old silver coins of different sizes were reported to have been found in a vacant site at Muttūr, a village in the Mulbāgal taluk of the Kōlār district during

June 1943 The Assistant Commissioner, Kolar Division, forwarded five of them for examination He has been requested to send the remaining coins also for study and report. The five coins sent by him are all of one type, though they are of different sizes and correspond to numbers 2740, 2741 and 2742 noted in R. B Whitehead's Catalogue of the Coins in the Punjab Museum, Lahore, Vol II, p 365 (*Cp* Pl XVII, 2740) The smallest of the specimens belonging to the present group does not however appear to have been noticed in the book mentioned above But all the coins were struck by the East India Company

During November 1943 the Sub-Division Officer, Chikballāpur, reported that ten gold coins were found in Kerevoḷaginahalli village in Gōribidnūr Taluk. These coins were obtained for study and report Though all of them belong to the same series, having the figure of Bālakrishna on the obverse and the Nāgari legend reading *Srī Pratāpa Krishna Rāya*, on the reverse (*see* M.A R. 1930, pp 70 ff), yet three distinct varieties may be noted among them The first variety contains three coins with the figure of the god boldly stamped on the obverse and a clear legend on the reverse The second variety contains also three coins, of which two are thicker and one thinner, though all of them are of the same size But the figure on the obverse is worn out, while the characters on the reverse are larger than the first type The third variety contains four coins and belongs to a debased series as compared with the coins of the other two sets The figures on the obverse are vaguely and rudely stamped But the characters on the reverse of two of them are clearly readable, being well stamped The characters on the other two coins are rudely stamped.

The Assistant Commissioner, Chikballāpur, reported on the discovery of some articles including 27 gold hanas on the Murugamale hills, in the Chintāmani taluk, Kōlār district, during May 1943. The circumstances leading to the discovery are stated to be as follows " Narasimhanna on account of heavy rains on 20-5-43 went to take shelter under a big rock in the hills and casually found a mud pot between two small rocks When the same was thrown down on a rock, some gold coins, gold ornaments were found scattered with pieces of mud pot " By correspondence with the Sub-Division Officer, Chikballāpur, these articles were obtained for study The 27 hanas are all small pieces and can roughly be divided into about five groups They are all being studied in detail One of the groups contains four coins similar to numbers 9, 10, 11 published on Plate IX, M A R. 1929, and ascribable to the reign of the Hoysala King Vīraballāla III Another group contains about five coins, smaller in size than the above-mentioned series These may also be ascribed to the Hoysala period earlier than the time of Vīraballāla III The obverse of these coins contains a conventionalised dotted representation of a lion. Another group contains about eight coins which are smaller and thicker. On the obverse of these coins an animal, most probably a boar, appears to have been represented. The reverse seems to contain a degenerate representation of a lion (?). These coins may perhaps be ascribed to the

time of Vīraballāla II A fourth group which contains about nine coins is clearly distinguishable These coins are ascribable to Kanthīrava Narasa Rāja of Mysore and are similar to the specimens mentioned in the foregoing pages and illustrated on Pl. IX, M.A.R. 1929, Nos 29 and 30.

SHIMOGA DISTRICT.

During July 1943 the Assistant Commissioner, Shimoga Sub-Division, Shimoga, forwarded eight silver coins belonging to a collection of 128 coins, stating that they were unearthed in the site belonging to one Jilebi Chennabasappa, a resident of Hole-Honnūr, while excavating the ground for purposes of constructing a house Of the eight silver coins forwarded, two are of the size of a rupee and belong to the same type Similar coins have been published by R B Whitehead in his Catalogue of the Coins in the Punjab Museum, Lahore, Vol VIII (Coins of the Mughul Emperors), page 365, Pl XVII, No. 2740 The coins bear the date 1172 A H and belong to Alamgir II (A H 1167–1173) They are both of the Arcot Mint and were struck by the East India Company. The remaining six coins belong to Shah Alam II (A H. 1173—1221) They are of different dates and were probably struck by the French East India Company (Cp *Ibid* p 415, Nos. 3168ff and No. 3171 Pl XIX) Since it was thought that the remaining coins of the collection might bear different mint marks, etc., and since in the meanwhile, the coins were declared ownerless, the remaining 120 coins were also obtained for study The Deputy Commissioner, Shimoga, has written to say that this Department might preserve them in the Office cabinet the collection is being studied in detail in the office and a detailed note will be published in a subsequent report.

KADUR DISTRICT.

In the *Hindu* of the 19th May 1943, a note appeared stating that 250 gold coins worth about Rs. 7,000 were discovered in a treasure trove at Sindigere village. Since Sindigere happens to be an ancient battle-field, it was thought likely that the coins might have some historical significance. Accordingly the Deputy Commissioner, Kadur District, Chikmagalur, was requested to send the coins to this office for examination along with a detailed note on the circumstances under which the coins were found, their find-spot and their association with other objects The Deputy Commissioner called for a detailed report from the District Superintendent of Police, Kadur, who in his letter No. I C 607/42–43, dated 18th June 1943, has stated as follows "255 coins in all have been recovered from the several residents of Sindagere Village. The circumstances under which they were recovered have ,been

reported in full by the Sub-Inspector of Police, Chikmagalur North Stationt, on 16-5-43 and also by the Station House Officer, Chikmagalur North Police Station, in his report dated 16-6-43 All the coins have been subjected to property form and 253 coins are kept in the District Treasury, Chikmagalur, after obtaining orders of the Special I Class Magistrate, Chikmagalur, pending your (the Deputy Commissioner's) final orders under the Treasure Trove Act." The Deputy Commissioner, Kadur, has stated in his letter No. A C 4650/42-43, dated 18-2-44, that the connected file has been sent to the Sub-Division Officer, Chikmagalur, for disposal under the Treasure Trove Act and that the Sub-Division Officer has been instructed to send a detailed report of the case to this Department The report from the latter officer is awaited Steps are also being taken to obtain the coins from the Deputy Commissioner for detailed study and report

PART V—MANUSCRIPTS AND HISTORICAL RECORDS.

SRĪRANGAPATTANADA CHARITRE

There is a manuscript in the Government Oriental Library, Mysore, entitled 'Śrī Rangapattanada Charitre or a history of Śrīrangapattana and bearing the number K B 25 It is a Kannada manuscript written in Kannada characters on hand-made paper bearing no kind of water mark It contains a horoscope in Nāgari and a Kannada work entitled 'Prahlāda Charitre' But near the commencement and towards the end of the book there are two sets of pages on which is copied a historical account called 'Śrī Rangapattanada Charitre' It has been copied by two different hands writing out on a few pages each alternately. The first set of historical pages is written on eight leaves and the second set is a repetition of the earlier part of the narrative on 2½ leaves The longer account contained in the first set is also fragmentary. Each leaf has two pages of about 12 lines each so that in the first set which is here reviewed there are about 90 lines distributed over about 16 pages

The manuscript.

The first ten pages contain the well-known traditional account of the penance of Rishi Gautama and the manifestation of Lord Ranganātha in the bygone ages on the island After a long time, in the fifteenth century A D, the island had three villages named Hangarahalli, Hosaḷli and Dhruva A cow belonging to a public woman of Hangarahalli used to pour all the milk from its udder into an ant-hill On digging out the latter, the image of Śrī Ranganātha was revealed. The woman got a wooden shelter built for the god and passed away.

Tradition

Thereafter, at the orders of the Emperor of Ānegondi, the 'Nine Danāyakas' and King Śrīranga came to this Karnāṭaka country for the protection of the cows and Brāhmans and they renovated many agrahārās and temples under the leadership of Timmanna Danāyaka Later, Srīrangarāya who came from Ānegondi got the fort of Śrīrangapattana and a temple for the God constructed and ruled over the province.

Vijayanagar

At that time the Mysore rulers were chiefs of 33 villages They secured the support of two Śrīvaishnava Brāhmins of Śrīrangapaṭṭana named Tirumalāchārya and Śrīnivāsa Dīkshita and made them advise their master Śrīrangarāya to send his childless wife to Tirumakūdlu Narasīpura in order to do circumambulation to the Aśvattha tree there for one mandala (40 days) Accordingly Śrīraṅgarāya sent her with all his followers and forces for her protection. At this juncture, the Brāhmans sent words to the King of Mysore and the latter camped with his army near Kalasadavāḍi. At the

Mysore rulers.

same time a false message was conveyed to Śrīrangarāya that his wife died in Narasipura In desperation, Śrīranga felt that there was nothing more for him to live for and invited the Mysore King to take over Śrīrangapattana Thus the place was acquired by the Mysore Kings without a war The descendents of Śrīrangarāya's brothers ruled in the north, while the Mysore dynasty grew stronger and ruled the State.

The history of this dynasty would be written hereafter

Such is the book written by Rāmayya, son of Kālayya, Secretary to the Palace of Mysore

The copy ends here Evidently the rest of the narrative was not copied from the original. The discovery of the latter would perhaps be useful But the reliability of the statements made above can be adjudged only with the help of corroborative evidence from other sources.

PART VI—INSCRIPTIONS.

HASSAN DISTRICT.

ARAKALGUD TALUK

1

At Kaigōd, Nilavāgilu hobli, on the 4th vīragal to the south-east of the village (Ag 40).

Size 5½'×2'.

ನಿಲವಾಗಿಲು ಹೋಬಳಿ ಕ್ಯಗೋಡಿನ ಈಶಾನ್ಯಕ್ಕೆ ಊರುಗುಪ್ಪೆಯಲ್ಲಿರುವ 4ನೇ ವೀರಗಲ್ಲು. (ಅರಕಲಗೂಡು ನಂ 40)
ಪ್ರಮಾಣ ೫'½ × ೨'

I ಪಟ್ಟಿ—

1 ಸ್ವಸ್ತಿ ಶ್ರೀ ಜಯಾಭ್ಯುದಯಾಶ್ಚಕ ವರುಷ ೧೨೦೮ ನೆಯ ಪಾರ್ಥಿವ ಸಂವತ್ಸರದ ವೈ
2. ಶಾಖ ಸು ೧೨ ಲು ಶ್ರೀಮತ್ಪ್ರತಾಪ ಚಕ್ರವರ್ತ್ತಿ ಹೊಯ್ಸಳಭು
3 ಜಬಳ ಶ್ರೀ ವೀರನಾರಸಿಂಹದೇವರಸರ ರಾಜ್ಯಾಭ್ಯುದಯ
4 ಕಾಲದಲು . . . .

II ಪಟ್ಟಿ—

5 ಸಾಗಿ . . ಆ ಅಂಕೋಜನು ದೇವಲೋಕಕೆ ಸಲಬೇಕೆಂದು
6 ಆ ಆಗಳು ಆ ಅಂಕೋಜನ ಅಂಣ ಮಾರೋಜ
7 ನೂ ಬೊಂಮ್ಮೋಜಂಣನೂ ಪ್ರತಿಷ್ಠೆಯಮಾಡಿದ ಬೀರಗಲು ಮಂ
8. ಗಳ ಮಹಾ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ

Transliteration

I Band—

1 svasti, sri jayābhudayāś-Chaka-Carusha 1208 neya Pārthiva samvatsarada Vai-
2 sākha su 12 lu srīmat-Pratāpa-Chakravartti Hoysala-bhu-
3 ja-baḷa śrī Vīra-Nārasiṃha Dēvarasara rājyābhyudaya
4. kāladalu . . . . .

II Band—

5. sāgi . . . ā Amkōjanu dēva-lōkake salabēkemdu
6 ā . āgalu ā Amkōjana amna Mārōja-
7. nū Bommmōjamnanu pratishtheya mādida bīragalu mam-
8 gaḷa mahā śrī śrī śrī

Translation

Be it well. On the 12th of the bright half of Vaiśākha in the year Pārthiva, being the 1208th year of the victorious Śaka era, in the prosperous reign of the illustrious Pratāpa-Chakravartti Hoysaḷa-bhuja-baḷa srī-Vīra-Narasimha dēvarasa.— . . . . In order that Amkōja might attain the world of the gods his elder brother Mārōja and Bommōjanna set up this vīragal. Great good fortune

Note

Only the first three lines of the present record had been published in E C V as Arkalgūd 40 by Mr Rice. It is now fully read and published here with translation and a note

The year 1285 A.D. appears to have witnessed a severe fight at Kahigōd in which a number of warriors belonging to the village died But the contending parties which took part in the fight are not known There are, at the place, about five vīragals which have been erected in memory of those who died in battles. The present vīragal records the death of a hero by name Ankōja It belongs to the reign of the Hoysala king Narasimha III and the details of the date, *viz*, S1208 Pārthiva sam Vaiśākha śu 12 correspond to Wednesday, 12th April 1285 A.D , S1207, which happens to be the year Pārthiva, being taken as the year meant in the record Mārōja, the hero's brother and Bommōjanna together set up the vīragal in order that Ankōja might attain the world of the gods.

2

At Rāmanāthapur, Ramanathapur hobli, on the brass plate of the uyyāle mantapa in the Subrahmanyēśvara temple

ರಾಮನಾಥಪುರದ ಹೋಬಳಿ ರಾಮನಾಥಪುರದಲ್ಲಿ ಸುಬ್ರಹ್ಮಣ್ಯೇಶ್ವರಸ್ವಾಮಿ ದೇವಸ್ಥಾನದ ಉಯ್ಯಾಲೆ ಮಂಟಪದ ಹಿತ್ತಾಳೆ ತಗಡಿನಮೇಲೆ

1. ಸ್ವಸ್ತಿಶ್ರೀ ವಿಜಯಾಭ್ಯುದಯ ಶಾಲೀವಾಹನಶಕ ವರ್ಷಂಗಳು ೧೭೭೫ ನೇ ಸಂದ ವರ್ತಮಾನವಾದ ಪ್ರಮಾದೀಚನಾಮ ಸಂವತ್ಸರದ ಶ್ರಾವಣ ಶುದ್ಧ ೭ ಗುರುವಾರದಲ್ಲೂ ರಾಮನಾಥಪುರದ ಶ್ರೀಸುಬ್ರಂಹ್ಮ
2. ಣ್ಯೇಶ್ವರ ಸ್ವಾಮಿಯವರ ಚರಣಸಂನಿಧಿಗೆ ಕಡಬದ ವೆಂಕಟಸುಬ್ಬೈಯ್ಯನ ಜೇಷ್ಟಪತ್ನಿಯಾದ ವೆಂಕಟ ಲಕ್ಷಂಮ್ಮನ ಸೇವಾರ್ಥ

Note.

This inscription records the grant of the uyyāle mantapa made to the god Subrahmanya at Rāmanāthapura by Venkatalakshamma, elder wife of Venkatasubaiyya of Kadaba The date of the record is given as Ś 1775 Pramādicha sam. Śrāvana śu 7 Thursday, which corresponds to Thursday, 11 August 1853 A. D

3

On the pedestal of the Nēminātha image in the backyard of Mr Sannayya's house at Basavāpatna, Rāmanāthapur hobli.

ರಾಮನಾಥಪುರದ ಹೋಬಳಿ ಬಸವಾಪಟ್ಟಣದಲ್ಲಿ ಮ ॥ ವಿರಲಾಪುರದ ಸಣ್ಣಯ್ಯನವರ ಮನೆ ಹಿತ್ತಿಲಲ್ಲಿರುವ ನೇಮಿನಾಥ ಜಿನ ಬಿಂಬದ ಪೀಠದಮೇಲೆ

1. ಶ್ರೀ ಮೂಲಸಂಘ ದೇಸಿಯಗಣ ಪೊಸ್ತಕ ಗಚ್ಛ
2. ಕೊಂಡಕುಂದಾನ್ವಯದ ಇಂಗಳೇಶ್ವರದ ಬ
3. ಳಿಯ ಶ್ರೀ ಶ್ರುತಕೀರ್ತಿ ದೇವರ ಗುಡ್ಡುಗಳು
4. ಕೊಂಗನಾಡ ಶ್ರೀಕರಣದ ಕಾವಣ್ಣಗಳ ಮಕ್ಕ
5. ಳು ನಾಕಣ್ಣ ಹೊನ್ನಣ್ಣಂಗಳು ಮಾಡಿಸಿದ ಶ್ರೀ
6. ನೇಮಿನಾಥ ಸ್ವಾಮಿಗಳ ಪ್ರತಿಮೆ ಮಂಗ
7. ಳ ಮಹಾ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ ೧ ೧ ೧

Transliteration.

1. śrī Mūlasamgha Dēsiyagaṇa Postaka gachchha
2. Komdakumdānvayada Imgalēśvarada ba-

3 lıya śrī Śrutakīrttı dēvara guddugaḷu
4 Komga nāda Śrīkaranada Kāvannagala makka-
5 lu Nākanna Honnannamgaḷu mādısida śıī
6 Nēmınātha svāmıgala pratıme mamga-
7 la mahā śrī śrī srī @ @ @

Translation

The ımage of śıī Nēmınāthasvāmı caused to be made by Nākanna and Honnanna, sons of Śıīkaranada Kāvanna of Konganād and dısciples of the ıllustrıous Śıutakīıttıdēva of Ingaḷēśvara, belongıng to Mūlasangha, Desıyagana, Postukagachchha and Kondakundānvaya Good foıtune.

Note

The record ıs engıaved on the pedestal of the Nēmınātha ımage about 5 feet hıgh whıch was found buııed ın the backyaıd of the house of Mr. Sannaıah of Vıthalāpur A number of buıldıng mateııals belongıng to some bastı aıe also reported to have been found at the place and thus ıt appeaıs that theıe was orıgınally a Jaına bastı enshrınıng the god Nēmınatha The characters of the record appear to belong to about the 12th or the 13th centuıy A D The purport of the record ıs the ınstallatıon of the ımage of Nēmınātha by the two brotheıs Nākanna and Homanna, sons of Sıīkaıanada Kāvanna and dıscıples of Sıutakīrttı dēva

KADUR DISTRICT.

Kadur Taluk.

4

At Kottagere, Yagatı hobḷı, on a stone set up by the sıde of the ruıned Īśvara temple

Sıze 4″×2½″

ಯುಗಟಿ ಹೋಬಳಿ ಕೊತ್ತಗೆರೆ ಗ್ರಾಮದಲ್ಲಿ ಪಾಳು ಈಶ್ವರ ದೇವಾಲಯದ ಪಕ್ಕದಲ್ಲಿ ನೆಟ್ಟಿರುವ ಶಾಸನದ ಕಲ್ಲು
ಪ್ರಮಾಣ ೪′×೨½′

1 ನಮಸ್ತುಗ ಶಿರಸ್ತುಬಿಚದ್ರಚಮರ ಚವೇ ತ್ರೈಲೋಕ್ಯನಗರಂಭ ಮೊ
2 ಸ್ತಂಭಯ ಸಂಭವೇ ॥ ಸಳವ್ವರ್ಂ ಭ್ರು ವಿಸನೊವ್ವರ್ಂ ಸಸಕಪುರ
3 ದ ವಸಂತಿಕ ದೆವಿಯು ನಿಳ್ಚಳ ಚಿತಂ ಮಣದೆ ಕಾದಿಸುವೆಡೆ
4 ಯೊಳಂ ಮೆಚ್ಚಿ ಖಳಪಸ್ತುತಿತ ಜಿನಮುನಿಪಂ ಕುಂಚಮಂ ಕೊಟು
5 ನೀನೀ ಸೆಳೆಯಂ ಪೊಯ್ಸಳೆನೆ ಬಳಿಯು ಪೊಯ್ಸಣ ಭೂಪರದರು ॥ ಅಂದುಮೊದಗಿ
6 ಪುಲಿ ಸೆಳೆಸಿದದೊಳಿರೆ ॥ ಸ್ವಸ್ತಿ ಸಧಿಗತ ಪಂಚಮಹಾಶಬ್ದಮಹಾಮಂಡ್ಣಳೇಸ್ವರ
7 ದ್ವರವತೀ ಪುರವರಾದೀಸ್ವರಂ ಯಾದವನರಯಣ ಸಮ್ಯಕ್ತ ಚೂಡಾಮಣ ಮಲಿರಾಜ
8 ರಾಜ ಸನಿವರ ಸಿದ್ಧಿ ಗಿರಿದುಗ್ಗರ್ಮಲ್ಲ ಕದನಪ್ರಚಂಡ ಮಲಪರೊಳು ಗಂಡ ಪ್ರಚಡಗಂಡ
9 ಪ್ರಚಡಗಣ್ಡ ನಸಹಯ ಸುರ ನಿಸಂಪ್ರತಪ ಚಕ್ರವತಿ ಪೊಯ್ಸಳದೆವರು ಗಂಗ
10 ವಾಡಿ ತೊಂಭತಱು ಸಸಿರವಂ ದುಷ್ಟನಿಗ್ರಹ ಸಿಷ್ಟಪ್ರತಿಪಳನಾದಿ ರಾಜ್ಯಗೆಯು
11 ತಮಿರೆ ತತ್ಪದ ಪದ್ಮೋಪಜೀವಿ ॥ ದೇಸಿಯಂಕಕಾಱ ಗೋತ್ರಪವಿತ್ರ ಪರನಾರಿಪುತ್ರ ಶಿವ
12 ಪಾದಸೇಖಗ ನಂದಗೊಪಳಕರು ಚಳಿಕೆಯನಯಕ ಆತನ ಅಳಿಯು ಕಲಿದೇ
13 ವನಯಕನುಂ ಮಿದಿಗವುಡನುಂ ಕೊತಿಕೆಱೆಯ ಕಲಿದೇವಗ ಬ್ರಹ್ಮೇಸ್ವರ ದೇವರ ಲಿಗ

14 ಪ್ರತಿಷ್ಟೆಯ ಮಾಡಿಸಿ ಬಿಟ್ಟದತ್ತಿ ಮನುಮಥ ಸಂತ್ಸರದಂದು ಚೈತ್ರ ಸುದ್ದ ಚತುರ್ದ್ದ
15 ಸೆ ಸೋಮವಾರದಂದು ಗಂಗರಸಜೀಯರ ಕರ್ಚ್ಚಿ ದಾರಾಪೂರ್ವ್ವಕಂ ಮಾಡಿ ಬಿಟ್ಟ ಗ
16 ದ್ದೆ ಕಲಿದೇವರ ಮುದೆ ಸ೧ ಮೊದಲೇರಿಯ ಹಳಗು ಕೊಳಗ ೧೫ ಅಱೆಯ ಕಟದ
17 ಕೆಳಗೆ ಕೊಳಗ ೧೦ ದೆವಾಲ್ಯದಿಂ ತೆಂ ಕೆಱೆಯೊಳಗೆ ಬೆದಲೆ ಕಭ ಎಳುನೂಱು ಯುರಿ
18 ದ ಪಡುವಲು ಹೊಲ ಏರಿಯ ಕೆಯಿ ಕಭ ಮುನೂಱು ಬ್ರಹ್ಮೇಸ್ವರ ದೇವರಗದೆ ಕಲಿದೇ
19 ವನ ಕೆಱೆಯ ಮೊದಲೇರಿಯಲು ಸ ೨ ಕೊಳಗ ೧೦ ಮದಿಯ ಚಟೆಯನ ಕೆಱೆಯ
20 ಹಿಂದೆ ಮೊಲೇರಿಯಲು ಸ ೧ ಕೊಳಗ ೧೦ ವುರಿದ ಪಡುವಲು ಮಗುಲಕೆಯಿ ಕಭ ಮು
21 ನುಱು ಮದಿಯ ಚಟಯನ ಕೆಱೆಯಿಂದ ಬಡಣ ಹರಳಕೆಯಿ ಕಭ ಅಱನುಱು ವು
22 ರಿಂದ ತೆಂಕಣ ಸಿಂಗಟಗೆಱೆಯ ದರಿಯ ಪಡುವಣ ಹರಳಕೆಯಿ ಕಭ ಅಱನುಱು
23 ಹಿರಿ ಕೆಱೆಯ ಹಿಂದೆ ಕನಿಯ ಬಳಿಯ ದಿಬದ ಕೆಯಿ ಕೊಳಗ ೧ ಬಳ್ಳ ೨ ಕಲಿದೇವ
24 ನ ಕೆಱೆಯ ಮುಡಣ ಕೊಯ ಕೆಯಿ ಕಭ ನುಱು ।। ಇಂತೀ ಧರ್ಮ್ಮಮಂ ಪ್ರತಿಪಾಳಿಸಿ
25 ದಾತನು ಅಚ್ಯುತಪದವನೈಯ್ದುವನು ಇಧರ್ಮ್ಮಕ್ಕೆ ಅವನನ್ಯಾಯವ ಬಗದವನು ಗಂ
26 ಗೆಯ ತಡಿಯಲಿ ವೇದಬಹ ಬ್ರಾಹ್ಮಣನಂ ಕವಿಲೆಯ ತಂನ್ನ ಸ್ವಹಸ್ತ
27 ಮುಟ್ಟಿ ಕೊಂದವನು ।। ಸ್ವದತ್ತಂ ವಾ ಪರದತ್ತಂ ವಾ ಯೋಹರೇತಿ ವಸುಂ
28 ನ್ಧರಾ ಷಷ್ಟಿರ್ವ್ವರ್ಷ ಸಹಸ್ರಾಣಿ ವಿಷ್ಟಾಯಾಂ ಜಾಯತೇಕ್ರಿಮಿ ।। ಮಂಗ
29 ಳ ಮಹಾ ಶ್ರೀ ಶ್ರೀ

Transliteration

1 namastuga śiiastubi chadra-chamara-chavē Trailōkya-nagarambha mo-
2 stambhaya Sambhavē ॥ Salaivvam bhru-visan oivvam Sasaka pura-
3. da Vasamtika deviya nichhala chitam manade kādisuvede-
4. yoḷam mechri khalapaspatita Jina-munipam kumchamam kotu
5. ninī seleyam poy Salene baliya Poysana bhūparadaru ॥ aṃdu modagi
6 puli selasidadolie॥ svasti sadhigata pamcha-mahā-śabda mahāmamdaḷēsvara
7. Dvaravatī puravarādīsvaram Yādava-Narayana samyakta-chūdāmana malerāja
8. rāja Sanivara-siddhi giidurgga-malla Kadanaprachamda malaparolu gaṃda prachada gamda
9. prachada gandan asahaya-sura nisam-Pratapa-Chakravati Poysaḷa dēvaru Gamga-
10 vādi tombhataiu sasiramam dushta-nigraha sishta-piatipālanādi rājya geyu-
11 tam iie tat-pada padmōpajivi ॥ Dēsiyamkakāra gōtra-pavitra paranāri-putra Śiva-
12 pāda-sēkhaga Namda-gopalakaru Chalikeya nayaka ātana aḷiya Kaḷidē-
13 va nayakanum Madigavudanum Kotikeieya Kalidēvaga Brahmēsvara dēvara liga-
14 pratishteya mādisi bitta datti Manumatha samtsaradamdu Chaitra sudda chatuidda-
15 se Sōmavāradamdu Gamgarasajīyara kaichchi dārāpūrvvakam māḍi bitta ga-
16 dde Kalidēvara mude sa 1 modalēriya halagu kolaga 15 Areya katada
17 kelage Kolaga 10 dēvālyadiṃ tem kereyolage bedale kabha eḷunuru yuri-
18. da paduvalu hola ēriya keyi kabha munuru Brahmēsvara dēvara gade Kalidē-
19 vana kereya modalēriyalu sa 2 kolaga 10 Madiya Chateyana kereya
20 himde molēriyalu sa 1 kolaga 10 vurida paduvalu magula keyi kabha mu-

21 nuru Madiya Chaṭeyana kereyimḍa badana harala keyi kabha aainuru vu-
22 rimda temkana Simgatagereya dariya paduvana harala keyi kabha a ainuru
23. Hiri kereya himḍe kaniya baliya dibada key ikolaga 1 balla 2 Kalidēva-
24. na kereya mudana koya keyi kabha nuru ‖ imtī dhaimmamam pratipālisi
25 dātanu achyutapadavan aiyduvanu i dharmmakke āvan anyāyava bagada vanu Gam-
26. geya tadiyali Vēda baha Brahmananaṃ kavileya tamnna svahasta
27 mutti komdavanu ‖ svadattaṃ vā para-dattam vā yō harēti vasuṃ-
28 ndharā shashtir vvaisha sahasrāni vishthāyāṃ jāyatē krimi ‖ mamga-
29 ḷa mahā śrī śiī

Note

The record begins, after praising the god Sambhu, with the introduction of Sala who in obedience to the sage's word killed the tiger and won the name of Hoysala for his family Then it gives a series of titles like the obtainer of the five great bands, mahāmandalēśvara, lord of Dvārāvatīpura, Yādava Nārāyana, crest jewel of righteousness, king of the Male chiefs, Sanivāra siddhi, Giridurgamalla, terrible in battle, Malaparoḷu ganda, Prachaṇḍaganda, unassisted hero, Nissanka-Pratāpachakravartti and Hoysaḷa dēva But it does not give the name of any king The titles Śanivāra siddhi and Giridurga malla (which apply only to Ballāla II and his successors) coupled with the other titles Mahamandalesvar etc, which apply only to him and his predecessors, indicate that the record probably belongs to Ballāla II

We are next introduced to Kalidēva, son-in-law of Chalikenāyaka, who is styled as Dēsiyankakāra, purifier of his gōtra, son to others' wives, an ornament on the feet of the god Siva and Nanda gōpālaka This Chalikenāyaka is referred to in E.C VI. Kd, 19, 28, 113 and elsewhere He appears to have been a local chief under the Hoysalas during the reign of Narasimha I and Ballāla II with Singatagere as the seat of his chieftainship Kalidēva is stated in the record to have been associated with Madigauda in building the temples of Kalidēva and Brahmēśvara The details of the grant made to these temples after washing the feet of Gangarasajīya are also given. This Gangarasajīya appears to have been the same as the one mentioned in Tp 91

The date is Manmatha sam. Chaitra su 14 Monday. The Śaka date is not given The details correspond to Monday, 7th April 1175 A.D during the reign of Ballāla II

The record is full of orthographical errors. A number of letters are omitted which fact leads one to suspect its authenticity. But as the characters belong to the period of the record the mistakes may be taken as due to the carelessness of the engraver

5

At Yellambalase, Yegati hobli, above the image of a devotee on a pillar to the right in the mukhamantapa of the Kēśava temple

ಕಡೂರು ತಾಲ್ಲೂಕು ಯಗಟಿಹೋಬಳಿ ಯಳ್ಳಂಬಳಸೆ ಗ್ರಾಮದ ಕೇಶವ ದೇವಸ್ಥಾನದ ಮುಖಮಂಟಪದ ಕಂಬವೊಂದರ ಮೇಲೆ ಭಕ್ತವಿಗ್ರಹದ ಮೇಲ್ಭಾಗದಲ್ಲಿ ಬರೆದಿರುವುದು.

1 ದೇವಪ ಹೆಬಾರು
2 ವನ ಮಕಳು ಕಾ
3. ಮಪ ಹೆಬಾರುವ

Note

A record has been noticed in M A R. 1942 as No. 49 on a pillar to the left in the mukhamantapa of the Kēśava temple at Yellambalase which mentions the name of a devotee Lakshumana Hebāruva, son of Nalapa Hebāruva On another pillar to the right in the same mukhamantapa is now found the above record This records the name of another devotee of the name Kāmapa Hebāruva who is said to have been the son of Dēvapa Hebāruva This Kāmapa Hebāruva might have been associated with Lakshumana Hebāruva in the construction of the mukhamantapa. This record also belongs to the 17th century A D paleographically, as No 49 of M.A.R 1942.

6

On a vīragal buried in the lands of Maruḷappa at Chikkanāyakanahalli belonging to Yeḷḷambalase (Pl X, 1) Old-Kannaḍa characters and language

Size 8′×6′

ಎಳ್ಳಂಬಳಸೆಗೆ ಸೇರಿದ ಚಿಕ್ಕನಾಯಕನ ಹಳ್ಳಿಯಲ್ಲಿ ಮರುಳಪ್ಪನ ತೆಂಗಿನ ತೋಟದಲ್ಲಿ ಹೂತುಹೋಗಿದ್ದ ವೀರಗಲ್ಲು,
ಪ್ರಮಾಣ ೮′×೬′
ಹಳಗನ್ನಡಕ್ಷರ ಮತ್ತು ಭಾಷೆ

I ಪಟ್ಟಿ—

1 ಸ್ವಸ್ತಿಶ್ರೀ ಮಾಣಿಯರೋ ಮಣಿದಿಯುಂ ಸಿರಿವಚ್ಚನುಂ ಶ್ರೀಪುರುಷನುಂ ದೇವಾಸುರರಾ ಶಿವಮಾರನುಂ ಅಗ್ರಹಾ

2 ರಮೆಳಂಬುಣುಸೆ ವ್ರಹ್ಮಾದೇಯ ಮಾಸಾಮಿಗ ಪ್ರೀ (?ವ್ರಿ)ತಿ ಅೞಿದು ಕೊಳೆ ಕೊಡಲಾರದೆ ಎನೆಬರು ಎಱಿದು ಸತ್ತೋರ್

II ಪಟ್ಟಿ—

3 ಶ್ರೀಜನ್ನ ಕಲ್ಲ ನಿಱಿಸಿ ಪನ್ನಿಕ್ಕಣ್ಡುಗ ಬೆದೆ ಮಣ್ಗೊಟ್ಟಾರ್ದ್ದಿವಸ ಕೆನ್ವೊರ್ಗ್ಗೀ ಶಾಲ ಗೊಡುವೊದು ಇದಾನೞಿವೋನ್ಪಞ್ಚಮಹಾಪಾತಕಂ ಗೆಯ್ವೊನಕ್ಕುಂ

Transliteration

I Band—

1 svasti śrī Māniyarō Manidiyum Sirivachchanum Śrīpurushanuṃ Dēvāsurarā Śivamāranum agrahā-

2 ram Elambunuse Vrahmādēya māsāmiga prī (?vri) ti alidu kole kodalārade enebaru eridu sattor

II Band—

3. śrī Janna kalla nirisi panni-kkanduga bede man gottār ddivasak-envorggī sāle goduvodu idān alivōn pañcha mahā-pātakam geyvon akkum

Translation

Be it well When māsāmi (the overlord), having lost affection, siezed the Brahmādēya of Elambunuse agrahāra, the mānis (? princes) Manidi, Sirivachcha, Śrīpurusha and Śivamāra of Dēvāsura (? one who is equal to the gods and demons in strength) all these unwilling to give (back the Brahmādēya) fought and died.

Srī Janna having erected the epitaph granted land of the growing capacity of twelve khandugas. This *śāle* (? food) should be distributed among eight persons daily. Whosoever destroys this is one who commits the five great sins.

Note.

Find Spot.—

At a distance of about a mile to the east of Ellambalase, a village in the Kadur taluk, which appears to have been a place of great antiquity, and in a cocoanut garden by the side of the tank, was found the vīragal, on which the present inscription is engraved It had been completely buried in the ground except for a portion of the top panel When excavated it was found that this vīragal had three panels of sculptures and two bands of writing

Description —

The vīragal is engraved on a broad granite slab measuring about 8′ by 6′ It is broader at the base and has the shape of an arch surmounted by a kalaśa at the top. The bottom panel depicts the battle scene The warriors are tall and strong built They are holding swords and shields, while in addition to these the enemies are using bows and arrows The enemies are attacking while the heroes, some of whom have fallen, are resisting firmly In the second panel the heroes are being carried off by *apsaras* • Unlike in the later vīragals which depict heroes as going in a vimāna, the heroes here are flying in the air while the Gandharvas play on musical instruments The third panel depicts three of the heroes as being seated at ease to front while the fourth is shown as standing behind the first and the second figures. There are female chāmara-bearers on either side and at the farther end of both the sides there are two lamps Above this panel is a kalasa in relief which resembles those found in the old sculptures at Kambadahalli, Narasamangala and elsewhere The figures are all plain with no ornaments except for a necklace and a headwear which appears either as a *jaṭābandha* or a *kirīta*. These figures resemble those on the Bēgūr and Doḍd-hundi vīragals.

Characters and Language —

There are three lines of writing engraved on the two bands in between the three panels of sculpture. The letters are about two inches in height and are very well carved in Old-Kannada characters Since the vīragal was buried in the earth for a long time, so that the letters are all quite good and clear Paleographically the characters belong to about the 9th century —'ba' is square, the tail of 'ra' though long has joined the serif, 'ṟa' and 'ḷa' are distinguished from ordinary ra and la, etc. The language is Old-Kannada, some of the earlier forms like eridu, sattōr, geyvōn, kottār, idān, etc., being used

Contents.—

The vīragal appears to record a fight between some overlord and his subordinates, the cause being the seizure of the Brahmādēya of Eḷambunuse agrahāra by the former Unwilling to give back the Brahmādēya, Manidi, Srivachcha, Srīpurusha and Sivamāra fought and died The name of the overlord is not given. The vīragal is said to have been erected by śrī Janna who in addition made a grant of some land of the growing capacity of 12 khandugas which was to be distributed among eight persons daily.

History —

Yelambunuse of the record is the village Yellambalse near which is found the present record It is about 10 miles to the south of Āsandi, once a provincial capital of the Ganga kingdom During the latter half of the 8th century and early 9th century A D to which period the present vīragal belongs, there were constant wars between the Rāshtrakūtas and the Gangas. A number of vīragals at Hiregundugal in the Tumkur taluk refer to a battle at Bāgeūr between these two dynasties and a number of warriors among the Gangas, even the princes like Siyagella and Sivamāra, appear to have lost their lives in that battle Bāgeūr is about five miles to the north of Āsandi A record belonging to Gōvinda III's early days is also found at Mudigere (*see* M A R. 1942, p 175) which is about 3 miles from Āsandi Thus it appears that the Rāshtrakūtas were aggressing over the Ganga kingdom and were slowly gaining ground It is known from various records that the Rāshtrakūta king Gōvinda III had at least twice defeated and imprisoned the Ganga king Sivamāra. Gōvinda's brother Kambayya was even governing the Gangavādi province for some time When first imprisoned, Śivamāra appears to have been released and anointed on the Ganga throne as a subordinate of the Rāshtrakūtas Śivamāra is said in the Perjjarangi plates of Rāchamalla I (M A.R 1942) and E C IV, Yd 60, to have been anointed by both the Rāshtrakūta and the Pallava rulers—Gōvinda and Nandivarmma,—which event must have taken place only after Govinda released Śivamāra from imprisonment But Śivamāra might have felt it an insult to remain subordinate to an enemy Thus he appears to have revolted against Govinda, himself led the army in which a number of the Ganga princes took part and fought a final and decisive battle at Yellambalase in which a number of leaders including himself died The use of the word *Māsāmi* (for Mahāsvāmi or overlord) in the record, who most probably was Gōvinda, shows the subordinate position of the Gangas Thus the vīragal is important as it records the death of the Ganga king Śivamāra in a battle which took place between him and the Rāshtrakūtas It is also important in another way Among those who died are mentioned Manidi, Sirivachcha, Śrīpurusha and Śivamāra Among these Śrīpurusha and Sivamāra are well known to have been father and son respectively So it appears that Śrīpurusha was alive all these days and died in the same battle along with his son. But when was the battle fought? The Manne plates of Gōvinda which belong to 802 A D mention only the imprisonment of the Ganga king (Śivamāra) by Gōvinda and not his death. So the battle must have taken place after the grant of the Manne plates, *i e.*, after 802 A.D. Again Rāchamalla I, son of Śivamāra, was ruling the Ganga kingdom as an independent ruler by about 819 A D After the death of Śivamāra, Rāchamalla must have again fought the Rāshtrakūtas, defeated them and ruled as an independent king. This event might have taken place soon after the death of Gōvinda in about 815 A.D. Thus the battle at Yellambalase must have been fought during the reign of Gōvinda and somewhere between 802 and 815 A D, say in about 808 A D. "Till about 808 A D Gōvinda was fighting in Northern India which gave room for the formation of a formidable confederacy of the Ganga, Kērala, Chōla, Pāndya and Kanchi princes against him So, immediately after his return Gōvinda made great preparations for the invasion of the south in 808 A D and actually debouched on the plains of the Carnatic, halted for a time at Sribhavana (Cowldurg, Chitaldurg District) and later inflicted a heavy defeat on the confederate army, in which several members of the Ganga army and Royal family perished" (The Gangas of Talkad, p 64) The present vīragal appears to refer to the same battle It now remains to be considered

whether Śrīpurusha, who came to the throne in about 725 A D was alive till about 808 A D Śrīpurusha had the names Muttaiasa and Vriddharāja thereby indicating that he lived to a green old age. Moreover he must have been a very young prince when he came to the throne It may also be noted that he succeeded his grandfather Śivamāra I and not his father One of his records at the village Basavatti in the Chāmarājanagar taluk is dated in Ś 722 which corresponds to 801 A D Thus it is not impossible that Śrīpurusha lived for a few years more to witness a fatal battle which brought death on himself and his son as also on many others of the royal family like Manidi and Sirivachcha.

7

On a stone set up in the centre of the village Kāmēnahalli of Sakrepatna hobli.
Size 3′ × 1½′

ಸಕ್ರೆಪಟ್ಣ ಹೋಬಳಿ ಕಾಮೇನಹಳ್ಳಿ ಗ್ರಾಮದ ಮಧ್ಯೆ ನೆಟ್ಟಿರುವ ಶಾಸನದ ಕಲ್ಲು
ಪ್ರಮಾಣ ೩′×೧½′

ಚಕ್ರ ನಾಮ ಶಂಖ

1 ತಿಂಮಾಪ ನಯ
2 ಕ ದಾಸನು ಗೈದ
3 ಸೇವೆ

Note.

This short record merely mentions that some service was done by a devotee named Timmappa Nāyaka Neither the kind of service done nor the name of the god to whom the service was done, is given in the record Timmappa Nāyaka appears to have been a Vaishnava devotee as there are carved on the top of the record a conch and a discus as also the word dāsa which means a devotee. In a record at the same place, which is published as No 28 in the Annual Report of this department for the year 1943, it is stated that the village Kāmēnahalli was granted for the food offerings of the god Lakshmīnārāyana, most probably of Dēvanūr. Thus it is highly probable that Timmappa Nāyaka granted the village Kāmēnahalli to the god Lakshmīnārāyana and that he was a local chief. No date is given in the record. It may belong to the same period as No 28 of M A R 1943, namely, 17th century A D

8

At Keresante, Singatagere hobli, on a stone set up in Mr. Sannayya's land.
Size 4½′×2′

ಸಿಂಗಟಗೆರೆ ಹೋಬಳಿ ಕೆರೆಸಂತೆ ಗ್ರಾಮದಲ್ಲಿ ಸಣ್ಣಯ್ಯನವರ ಗದ್ದೆಯಲ್ಲಿ ನೆಟ್ಟಿರುವ ಶಾಸನ
ಪ್ರಮಾಣ ೪½′×೨′

ಚಕ್ರ ಸೂರ್ಯ ವಡಗಲೆ ನಾಮ ಚಂದ್ರ ಶಂಖ

1 ಯೇತತ್ಸುರ ಸುರಾಧಿಪ ಮೌಳಿಮಾಲೋ
2. ಪಲಾಲಿತಂ ಶ್ರೀಮತ್ಪಂಡ ರಂಗೇಶ
3 ವಿರಲೇಶಸ್ಯ ಶಾಸನಂ ॥ ಕಮಲಾಸಣ ಕಮನೀಯಮೂರ್ತಿ
4. ಕಾರುಣನಿಧಿ ಕ್ರುಪಾಸಾಗರ ಭಕ್ತಜನವತ್ಸಲ
5 ಕಮಟಪತಿ . . ಗೆಯ ಪುರದಲಿ ಪ್ರಸನರಾದ
6 ಶ್ರೀವಿರಲದೇವರ ದಿವ್ಯ ಶ್ರೀಪಾದಪದ್ಮಂಗಳಿಗೆ ಶ್ರೀಮನ್

7 ಮಹಾಮಂಡಳೇಶ್ವರ ನಿಶ್ಶಂಕಪ್ರತಾಪ ಕಲಮಿಲಿ
8 ಬೊಪ್ಪರಾಜ ಗೋಪರಾಜ ಮಹಾ ಅರಸುಗಳ
9. ಕೊಮಾರರು ಸಿದೆದೇವ ಮಹಾ ಅರಸುಗಳೂ
10 ನವವಿಧಭಕ್ತಿಪುರಸ್ಸರವಾಗಿ ಸಪ್ತಾಂಗವೆಱ
11 ಸಿ ವೊಡಮಟ್ಟು ಕೊಟ್ಟ ಧರ್ಮ್ಮಶಾಸನ ಸ್ವಸ್ತಿ ಶ್ರೀ ಜಯಾಭ್ಯು
12 ದಯ ಶಾಲಿವಾಹನ ಶಕವರುಷ ೧೪೭೨ ಸಂದು ನಡವ
13 ವರ್ತಮಾನ ಸಾಧಾರಣ ಸಂವತ್ಸರದ ಚಯಿತ್ರ ಶುಧ ೧ಲೂ
14 ಶ್ರೀಮನ್ಮಹಾರಾಜಾಧಿರಾಜ ರಾಜಪರಮೇಶ್ವರ ಶ್ರೀ
15. ವೀರಪ್ರತಾಪ ಶ್ರೀ ಸದಾಶಿವರಾಯಮಹಾರಾಯರೂ ನ
16. ಮಗೆ ನಾಯಕತನಕೆ ಪಾಲಿಸಿದ ಹಾರನ ಹಳಿಯಸೀಮೆ
17 ವೊಳಗಣ ಕಾಲುವಳಿಗೆ ಸಲುವ ಕೆಱೆಯ ಸಂಧೆಯ
18 ಕೆರ್ರಿಯ ಕೆಳಗಣ ಪಡುವಣಗೋಡಿಯ ಗದ್ದೆಯ ಬಯ
19 ಲೊಳಗೆ ಬೀಜವರಿ ಗದ್ದಮಣು ಖ೧॥ಕೆ ನಡವ ವ
20 ರ್ತಮಾನ ಕಂಬ ೧೦೦ ನೂರುಕಬ ಗದೆಯನೂ ಬಾಳೆಯ ಹೊ
21 ಡೆಯ ಸ್ಥಳದಲಿ ನಂಮ ತಂದೆ ಗೋಪರಾಜಗಳಿಗೂ ನಂಮ ತಾ
22 ಇಗಳು ಔಭಳಮ್ಮನವರಿಗೂ ಪುಂಣ್ಯಪ್ರದವಾಗಿ ಶ್ರೀವಿರ
23. ಲನ ಸಾಯುಜ್ಯವಾಗಬೇಕೆಂದು ದೇವರಿಗೆ ನೆಯಿವೇದ್ಯವ ವೊ
24 ಡುವ ಮರಿಯಾದೆಯಲಿ ಆ ವಿರಲದೇವರ ಸ್ಥಾನದಲಿ ಅಭಿಶೇ
25 ಕದ ಕೌಶಿಕಗೋತ್ರದ ಕಾಮರಸರ ಮಕಳು ವೆಂಕಟಾದ್ರಿಗೆ ಕ
26 ಟು ವೊಡಿ ಕೊಟರಾಗಿ ಈ ಧರ್ಮವನು ಸೂರ್ಯ್ಯಚಂದ್ರ ಲೋ
27 ಕಂಗಳುಳಲ್ಲಿ ಪರಿಯಂತರ ಆರುನಡಸಿದವರುಗಳು
28 ದಾನ ಪಾಲನಯೋರ್ಮಧ್ಯೇ ದಾನಾಛ್ರೇಯೋನ್ರುಪಾಲನಂ
29. ದಾನತ್ಸ್ವರ್ಗಮವಾಪ್ನೋತಿ ಪಾಲನಾದಚ್ಯುತಂಪದಂ
30 ಸ್ವದತ್ತಂ ಪರದತ್ತಂ ವಾ ಯೋಹರೇತಿ ವಸುಂಧರಾ ಷ
31 ಷ್ಟಿವರ್ಷ ಸಹಸ್ರಾಣಿ ವಿಷ್ಟಾಯಾಂ ಜಾಯತೇ ಕ್ರಿಮಿ ಸ್ವದ
32 ತ್ತಾ ದ್ವಿಗುಣಂ ಪುಣ್ಯಂ ಪರದತ್ತಾನು ಪಾಲನಂ ಪರದ
33 ತ್ತಾಪಹಾರೇಣ ಸ್ವದತ್ತಂ ನಿಷ್ಫಲಂಭವೇತ್ ಅಕರೇಣಕರಂ
34 ಪ್ರಾಪ್ತಿ ಗೋಸಹಸ್ರವಧೇಯಧಾ ಕರವಿಚ್ಛಿನ್ನ ಗೋಕೋಟಿ
35. ಫಲೇನ ಫಲಮಶ್ನುತೇ ॥ ಈ ಧರ್ಮ್ಮಕೆ ಅಳುಪಿದವನು ವೊ
36. ತ್ರುಗಮನವಮಾಡಿದವನು ॥ ಯೀಬರಹಗೆಯ್ದ
37 ವನು ಕಂಪೂರ ವೀರೋಜನ ಮಗೆ ಭದ್ರಯನು

Transliteration.

1 yētat Sura surādhipa mauli mālō-
2 pa lālitam śrīmat Pamdaramgēsa
3 Vithalēsasya sāsanam ‖ kamalāsana kamanīyamūrtti
4. kārunanidhi krupā-sāgara bhakta-jana-vatsala
5. kamatapati geya puradali prasanarāda
6. srī Vithala dēvara divya srīpāda padmamgalige śrīman
7 mahāmamdalēśvara nissamka pratāpa Kalamili
8. Bopparāja Gōparāja mahā arasugala
9. komāraru Sidedēva mahā arasugalū
10. navavidha bhakti purassaravāgi saptāmga vera-

11 si podamattu kotta dharmma śāsana svasti śri jayābhyu-
12 daya Śālivāhana śaka varusha 1472 samdu nadava
13. varttamāna Sādhārana samvatsarada Chayitra sudha 1 lū
14 śrīman mahārājādhirāja rāja-paramēśvara śri-
15 Vīrapratāpa srī Sadāśivarāya mahārāyaru na-
16 mage nāyakatanake pālisida Hāranahaliya sīme
17 volagana kāluvalige saluva Kereyasamtheya
18 kerreya kelagana paduvana gōdiya gaddeya baya
19 lolage bījavari gadde manu kha 1½ ke nadava va-
20 rttamāna kamba 100 nūru kaba gadeyanū Bāleyaho-
21 deya sthaladali namma tamde Gōparājagaligū namma tā-
22 igalu Aubhalammanavarigū pumnya pradavāgi śrī Vitha-
23 lana sāyūjyavāgabēkemdu dēvarige neyivēdyava mā-
24 duva mariyādeyali ā Vithala dēvara sthānadali abhiśē-
25 kada Kauśikagōtrada Kāmarasara makalu Vemkatādrige ka-
26 tumādi kotarāgi ī dharmavanu sūryya chamdra lō-
27 kamgal ulalli pariyamtara āru nadasidavarugalu
28 dāna pālanayōr madhyē dānāchhrēyōnrupālanam
29 dānāt svargam avāpnōti pālanād achyutam padam
30 sva-dattam para-dattam vā yōharēti vasumdharā sha-
31 shti varsha sahasrāni vishtāyām jāyatē krimi svada-
32 ttā dvigunam punyam paradattānu pālanam parada-
33. ttāpahārēna svadattam nishphalam bhavēt akarēna karam
34. prāpti gō sahasra vadhēyathā karavichchhinna gōkōti
35 phalēna phalamasnutē ǁ ī dharmmake alupidavanu mā-
36 trugamanava mādidavanu ǁ yī baraha geyda-
37. vanu kammāra Vīrōjana maga Bhadrayanu

Translation

This is the sāsana of the illustrious Pandarangēśa Vithalēśa, who is served by the line of diadems of the gods and their chief

This dharma śāsana granted after saluting with nine kinds of devotion and with the seven elements of the kingdom to the lotuses the illustrious feet of the god Vithala, a pleasing figure, treasure of compassion, an ocean of kindness, kind to worshippers, who has become gracious in geyapura, by Sidadēva mahā arasu, son of the illustrious mahāmandalēśvara, niśsamkapratāpa Kalamili Bopparāja Gōparāja mahā arasu

Be it well 1472nd year of the victorious Śālivāhana era having passed and the year Sādhārana being current, on the 1st of the bright half of Chayitra

In the fields below the western wasteweir of the tank at Kereyasanthe, a hamlet in the Hāranahali sīme which has been granted for our chieftainship by the illustrious mahārajādhirāja paramēsvara, śri Virapratāpa srī Sadāśivarāya mahārāya, 100 kambas of wet land of the growing capacity of 1½ khandis at Bāleyahodesthala has been granted with the order that it should be used for food offerings of the god, to Venkatādri, son of Kāmarasa of Kauśika gōtra, who performs abhishēka (sacred sprinkling) in that Vithala's temple, in order that the merit of our father Gōparāja and our mother Aubhalamma might accrue and that they might become one with Vithala

The usual benedictory and imprecatory verses

The writing is done (engraved) by Bhadraya, son of Kammāra Vīrōja.

Note

This record registers a grant of 100 kambas of wet land to the god Vithala made by Sidedēva mahā arasu, chief of Hārnahali sīme and subordinate of the Vijayanagar king Sadāśiva rāya The grant was made for the merit of the Chief's parents Gōparāja and Aubhalamma The grant is said to have been made over to the temple priest Venkatādri, son of Kāmarasa so that he might conduct the daily food-offerings of the god

The details of the date, *viz*, Ś 1472 Sādhārana sam. Chaitra su 1 correspond to Wednesday, 2nd April 1550 A. D

Mudagere Taluk

9

Copper sheet record of the Belūr chief Krishnappa Nāyaka in the possession of the Patel at Bettadamane.

Size 2″×12″.

ಮೂಡಗೆರೆ ತಾಲ್ಲೂಕು ಬೆಟ್ಟದಮನೆ ಹಳ್ಳಿಯ ಪಟೇಲನ ವಶದಲ್ಲಿದ್ದ ತಾಮ್ರಪಟ್ಟಿ ಶಾಸನ

ಪ್ರಮಾಣ ೨′×೧೨″

1 ಶ್ರೀಮತ್ತೂ ಯುವಸತ್ಸರದ ಅಧಿಕಶ್ರವಣ ಶು ೫ ಲು ಶ್ರೀಮತು ವೆಂಕದ್ರಿನಾಯಕರ ಕೃಟ್ಣಪನಾಯಕರು ಬೆಂಬಳಿ ಬೈರಲಿಂಗಣಗೌಡಗೆ

2 ಪಾಲಿಸಿಕೊಂಡದು ॥ ಗ ೧೮ ಅರಮನೆಕಾರ್ಯ್ಯಕೆ ಮುಕ್ಯವಾಗಿ ನಡದುಕೊಂಡು ಬಾಹದು ವಿವರಕೆಲ್ಲ ರಾಮರಸೈಯ್ಯ ಬರದ ॥ ಶ್ರೀಕ್ರುಷ್ಣಪನಾಕರು ॥

3 ಅಜ್ಜಿನಹಳಿಕೇರಿಗೆ ಬಿಟ್ಟ ಉಂಬಳಿ ॥ ಗೌಡಪಗೌಡಗೆ ಗ ೧ ಹೆಡೆಗೌಡಗೆ ಗ ೧ ಬೋಳೈಯನ ಬೆಟ್ಟೆಗೌಡಗೆ ॥ ಬೋಳೈಯನ ರಾಮಣಗೌಡಗೆ ಗ ೧ ವೀರಣಗೆ ಗ ೧ ಮುತೈ

4 ಯಗೆ ಗ ೧ ವಡೆರುಗೌಡನ ರಾಮಣಗೆ ಗ ೧ ನಿಕನಹಳಿ ಕೊಮರಗೌಡನ ಚೂಡೈಯಗೆ ಗ ೧ ಹಂಡೆಹಳಿ ಸಬೈಯಗೆ ಗ ೧॥ ದೊಡ್ಡೆಗೌಡನ ಉಂಬಳಿಲಿ ಬಿಡಿಸಿದು ಗ ೨॥ ೦ ಮೇಲುಪಾಲಿ

5 ದೇವರು ಕೊಮರದೇವರಿಗೆ ಬೈರಲಿಂಗಣ ಗೌಡ ಕೊಟ್ಟದು ದೇವದಾನ ಗ ೧ ಶ್ರೀ ಕ್ರುಷ್ಣಪನಾಯಕರೂ

Transliteration

1 śrīmattū Yuva satsarada Adhika Śravana su 5 lu śrīmatu Vemkadri Nāyakara Kritnapa Nāyakaru Bembali Bairalimgana gaudage

2 pālisikomdadu ॥ ga 18 aramane kāryyake mukyavāgi nadadukomdu bāhadu vivarakella Rāmarasaiya barada ॥ śri Krishnapa Nākaru ॥

3 Ajjinahali kērige bitta umbili ॥ gaudapa gaudage ga 1 Hedegaudage ga 1 Bōlaiyana Bettegaudage ½ Bōlaiyana Rāmana gaudage ga 1 Vīranage ga 1 Mutai-

4 yage ga 1 Vaderu gaudana Rāmanage ga 1 Nikanahali Komaragaudana Chūdaiyage ga 1 Hamdehali Subaiyage ga 1½ Dodde gaudana umbilili bidisidu ga 2½ o Mēlupāli

5 dēvaru Komaradēvarige Bairalimganagauda kottadu dēvadāna ga 1 śri Krushnapa Nāyakarū

Translation

On the fifth of the bright half of Adhika Śrāvana in the year Yuva the grant made to Bairalingana gauda by the illustrious Venkadri Nāyaka's (son) Krishnappa Nāyaka—18 gadyānas He should mainly look after the palace duties. Rāmarasaiya wrote the details Krishnapa Nāyaka.

Umbili granted to Ajjinahali kēri—for Gaudapa gauda 1 gadyāna, for Hedegauda 1 gadyāna, for Bōlaiyana Bette gauda ½ gadyāna, for Bōlaiyana Rāmaṇagauda 1 gadyāna, for Vīrana 1 gadyāna, for Mutaiya 1 gadyāna, for Vaderu guadana Rāmana 1 gadyāna, for Chūdaiya son of Komaragauda of Nikanahali 1 gadyāna, for Subaiya of Handehali 1½ gadyānas, 2½ gadyānas granted fron the umbali of Doddegauda Dēvadāna granted by Bairalimgana gauda to the god Komaradēvaru of Mēlupāli—1 gadyāna Śrī Krishnapa Nayakarū

Note.

This record is written on a thin coper sheet measuring about 1'×2" having the size and shape of a palm leaf. The record appears to have been written with the same instrument called kantha which was being used to write on the palm leaf. The record, written and completed on one side of the sheet, is repeated on the other side also Five lines of writing are found on each side

The record belongs to the reign of the Bēlūr chief Krishnappa Nāyaka son of Venkatādri Nāyaka But it is difficult to ascertain to which among the six Krishnappa Nayakas who ruled the Bēlūr principality, the present record belongs Regarding the date no saka year is given However the cyclic year Yuva given in the record appears only during the reign of the last Krishnappa Nāyaka The characters also appear to belong to about the 18th century A D. The record might thus be taken as belonging to 1755 A D during the reign of Krishnappa Nāyaka VI But there was no Adhika-Śrāvana in that year as stated in the record.

The record details the grant made by Krishnappa Nāyaka to Bembali Barralinganagauda for the purpose of looking after the palace duties, and to a number of other people belonging to Ajjinahalikēri. It is written by Rāmarasaiya and signed by Krishnappa Nāyaka.

MANDYA DISTRICT

French-Rocks Taluk.

10

At Bēvinakuppe, kasaba hobli, on a vīragal lying in the kodige lands of the village by the side of the Irwin canal

Size 4'×3'

ಫ್ರೆಂಚ್‌ರಾಕ್ಸ್ ಹೋಬಳಿ ಸರ್ವಮಾನ್ಯ ಬೇವಿನಕುಪ್ಪೆ ಗ್ರಾಮದ ಕೊಡಿಗೆ ಜಮೀನಿನಲ್ಲಿ ಇರ್ವಿನ್ ನಾಲಾ ಪಕ್ಕದಲ್ಲಿ ಬಿದ್ದಿರುವ ವೀರಗಲ್ಲು

ಪ್ರಮಾಣ ೪'×೩'.

1 ಶ್ರೀ ಪೃಧುವಿಗಂಗನ ಸೂಳೆ ಬೀರಕ್ಕನ ಮಗಂ ಎಱೆಕಳಿಂಗಂ
2 ಪೃಥುವಿಗಂಗ ಮೊಗವಟ್ಟವದೊಳೆ ತಲೆಗಳಿಯಿಸಿ ಸತ್ತಂ

Transliteration

1 śrī Prithuvigamgana sūle Bīrakkana magaṃ Eṛekalimgam
2 Pṛithuvigamga mogavaṭṭavadole tale galiyisi sattam

Translation.

Erekalinga, son of Bhakka, concubine of the illustrious Prithuviganga, died his head having been cut in the presence of Prithuviganga

Note

The vīragal which contains the above record has two panels of sculptures. In the first panel from the bottom the hero is sitting in the centre with folded hands A man to his right has lifted up the sword ready to cut off the head of the hero. Another figure is standing to his left with what appears like a dagger in hand. The top panel depicts the hero in the region of the gods The hero sits at ease flanked by two female chāmara bearers.

The vīragal has only one band of writing which records the death of Erekalinga, son of Bhakka, who was a concubine of Prithviganga It is stated that he offered his head in the presence of Prithviganga and died. But the reason for offering his head is not given. Probably he might have made a vow and in order to fulfil it, he might have offered his head Such self-sacrifices to fulfil some oath was not uncommon during those days

Who Prithviganga was and when or whether he ruled the Ganga kingdom are not clear He is not mentioned in any of the Ganga copper plates giving Ganga genealogy A Prithviganga is of course referred to as the son of Vishnugōpa But paleographically the present record belongs to a later period, *i e.*, about the 9th century A D Prithviganga of the present record might be identical with the one mentioned in M A R 1935, No 15

11

Seringapatam Taluk.

On the basement stone of the garbhagriha of the Janārdana temple at Belgola, Belgola hobli

Grantha and Tamil Characters

ಬೆಳಗೊಳ ಹೋಬಳಿ ಬೆಳಗೊಳದಲ್ಲಿ ಜನಾರ್ದನದೇವಸ್ಥಾನದ ತಳಹದಿ ಕಲ್ಲಿನಮೇಲೆ.

ಗ್ರಂಥ ಮತ್ತು ತಮಿಳಕ್ಷರ ತಮಿಳುಭಾಷೆ

I (*a*) ஸ்வஸ்திஸ்ரீ ஸஹஸ்ரயாந்த ஸம்வத்ஸரத்துக் கார்த்திகை மாதது அபரபக்ஷத்துவா
(*b*) தசியும் திஙகள் ககழமையுமபெறற விபாகதது ஸ்ரீளமாளகொஙகு
(*c*) கொண்ட ஸ்ரீ விஷ்ணுவர்த்தன பொசளதேவசதுவேதிமஙக

II (*a*) லது ஸ்ரீமது பெருமஹாராஜனஙகள் லவி அணணன திருநாராயணபபெ
(*b*) ருமாள சிருலவி அணணன பொமமி அணணன ஸ்ரீமத பெபரு
(*c*) மஹாராஜநஙகளொம (ளொம) ஸ்ரீமதஸாவநமஸ்ய உதருஹாரம
(*d*) தக்ஷிணவாரணாஸி உத்ரஹவ ஸவதிஜூநோவபபெருமாளனொ

III (*a*) அபபன வருதிஷ்டிசசராமலக்ஷணாஹளுககு திருவிடையாட்டமாகவி அ ஆயதிம்
(*b*) செ அ கழனி ஞவருவி திருவாஹ ஊககுளப அ கெத்ரு கோயுமாசதூரக
(*c*) ஸாயி இரையிலியாககுடுததோமிநத ராமலக்ஷணா ஹளுககு ஸ்ரீ
(*d*) மதுபெருஷ மஹாராஜனஙகளொம

IV ஸவதததாதிவிருணழ வணஞழ வரதததாநுவாலநழ
V. வரதததாவஹாரெணஞத்ததநிஷ்லழ ஹவெத
VI. உாநவாலநயொ உசெஸ்ருதாநாெஸுரயொநுவா
VII யநழ உாநாதஷ்மதஉவாவெநாதிவா
VIII.

Transliteration

I—

(a) svasti śrī Bahudhānya samvart sarathu Kāttikai mādu aparapakshatu tvā-
(b) daśiyum Tinkal kalamaiyu perra Visākatu nālamāna Konku-
(c) konda śrī Vishnuvarddhana-pośala-dēva-chchatui vvēdimanka-

II—

(a) latu śrīmad-aśēsha-mahā-janankal Lavī-annan n tiru-Nārāyana-ppe,
(b) rumāl Chiru-Lavī-annan Pommi annan avarkal śrīmad asēsha
(c) mahā-janamkalom śrīmat sarvva-namasyad-agrahāram
(d) Dakshina-Vāranāsi udubhava sarvvajña Rēvapperumāl nō

III—

(a) appan piatishthichcha Rāma-Lakshmanar-halukku tiruvidaiyāttamāka vi 8 ariyem
(b) se 8 kalani nāpiaha Tiruvāli kalaikul pa 8 kshētrakaiaaiyum-achandiārkka
(c) sthāyi iraiyiliyāka kuduttōm-inta Rāma-Lakshmanar halukku śrī-
(d) mad-asēsha mahā-janankalōm

IV—

svadattādvigunam punyam paradattānu pālana

V—

paradattāpahārēna svadattam nishphalam bavēt

VI—

dāna-pālanayō dānāchhrēyōnupā

VII—

lanam dānāsvarggam-avā [pnō] ti pa

VIII—

. . .

Translation

Be it well On Monday the twelfth day of the dark-half of Kārttika in the year Bahudhānya, when there was the constellation Viśākha.

All the mahājanas of the illustrious Konku-konda-śrī-Vishnuvarddhana-Pōśala-dēva-chchaturvvēdi-mangala Laviynna, Tirunārayanapperumāl, Chiru-Laviannan and Pommiannan granted, for *tiruvadiyāttam* (? worship in the court-yard) of the gods Rāma and Lakshmana consecrated by Udubhava sarvajña Rēvapperumāl at Sarva-namaśyad-agrahāra which is a southern Varanāsi, certain lands to continue for as long as the moon and sun endure

Thus (the land granted) for the gods Rāma and Lakshmana (by) the illustrious asēshamahajanas

Two usual imprecatory verses.

Note.

Existing knowledge

Following local traditions B L Rice and other writers have held that Vishnuvarddhana Hoysala was originally a Jain prince of the name Bittiga and that about 1116 A D he was converted into Vaishnavism by Srī Rāmānujāchārya and given the name Vishnuvarddhana About the same time, it is thought, Srī Rāmānuja discovered a buried image of Śrī Nārāyana at Mēlkōte and got the temple built for the god with the help of his new disciple The occurrence of new inscriptions and the restudy of the older sources leads to a serious revision of our knowledge.

Two useful new inscriptions have now been discovered, one in the Hassan district and the other in the Mandya district. The first to be discovered was a lithic record of 1102 A D found near the village gateway of Bastihalli close to Halēbīd It states that while Ballāla I was ruling, his brother Vishnu did certain things and suggests that Bittiga already bore the name Vishnu in 1102 A. D. or more correctly that the word Bittiga was only a Kannada form popularly used for the prince whose official name was Vishnu and that he already bore the latter name ten years before the alleged date of conversion

New inscriptions

The second record which makes a further addition to our knowledge is found engraved on the basement cornice of the western and southern faces of the inner or original shrine in which the image of Srī Janārdana is worshipped at Belgola close to Mysore on the road from Mysore to Krishnarājasāgara. The record is engraved in Grantha and Tamil characters about 1½″ square and runs over several lines extending over the faces of the cornices. The characters are more developed than the Chōla ones, the loop of 'ka' being well developed and the tail bent and the letters 'ma', 'ba', 'dha' resembling twelfth century characters The record bears no Śaka year but the date is given as Monday, the twelfth of the dark half of the month Kārtīka of the Jovian year Bahudhānya The month is evidently solar Kārtīka Since no other Bahudhānya is known to possess all these details correctly, only one date becomes possible according to Swamikannu Pillai's Indian Ephemeris and that is Monday, the 22nd of November 1098 A.D. The constellation mentioned is Viśākha which commences 39 ghatikas after sunrise, that is, after 9 P. M. But since auspicious events can take place even at night, the date is highly suitable

Belgola inscription and date

It was formerly thought that Vishnuvarddhana was inactive in his earlier years and after his conversion by Rāmānuja in 1116, he suddenly burst out with an attack on the Chōla provincial capital of Talkād and achieved complete victory over the Chōla governor Ādiyama The Bastihaḷḷi inscription discovered a few years ago revealed that even during Ballāla I's reign Talkād had been attacked and the rule over at least part of Gangavādi 96,000 had been claimed by the Hoysalas even in 1102 Another inscription (Bēlūr 199) claimed the conquest of Kongu by Ballāḷa in 1101 A D The Beḷgola inscription recently discovered shows that the title of 'Kongukonda' or conqueror of 'Kongu' or the Kongu country was claimed for Vishnuvarddhana as early as 1098 A D when Vishnu was evidently a local governor under Vinayāditya who was a subordinate of Chālukya Vikramāditya VI. Further no regal titles like the famous Talakādu-gonda, etc., except Kongu-konda, are claimed for Vishnu Therefore we infer that Vishnuvarddhana had even before 1098 A D made at least one successful attack on the Chōla territories in Gangavāḍi. Evidently he was already a grown up man of fighting age and he led several campaigns against the Chōlas, that of 1116 A D. being the most successful as it resulted in the conquest of Talkād

Conquest of Kongu

It is also clear that the prince bore the name Vishnuvarddhana even by November 1098 A D He appears to have been governor for a few years since, in imitation of the Chōla fashion set up in Gangavādi by Rājēndrachōla, an agrahāra was already granted, presumably at Belgola, bearing the name Vishnuvarddhana-Hoysaḷa-

Vaishnavism.

Dēva-Chaturvēdi-Mangalam The same name appears in certain Kōlār inscriptions of the thirteenth century which obviously refer to a different place. The agrahāra referred to in the present record evidently was a local one in which a temple for Rāma and Lakshmana was constructed. The prevalence of Vaishnavism at the time is gathered from the record as also from the name of the prince. If Srī Rāmānuja met him and converted him it may have been earlier than 1098 A D The Vaishnava Guruparamparas state that Rāmānuja stayed at Tonnūr for a number of years and came into contact with a prince known as Tondanūr-nambi who may be identified with Prince Vishnuvardhana, governor of the place

Tirunarayana

The Vaishnava Guruparamparas mention that Śrī Rāmānuja discovered the buried image of Tirunārāyana at Mēlkōte and rebuilt his temple This event is given varying dates most of which are incorrect according to Swamikannu Pillai's Ephemeris The Vadagale Guruparamaparā however gives a date which is correct, more correct than the others The date is Thursday, the 14th of the bright half of the month of Pushya of the year Bahudhānya, asterism Punarvasu which is equivalent to 16th December, 1098 A D. But in the Belgoḷa inscription issued one month earlier, a private donor by name Tirunārāyana is mentioned This name with its prefix 'Tiru' for 'Śrī' is in the Tamil form and shows Tamil influence The man bearing the name may have been a grown up person of at least twenty or twenty-five years of age to have been the donor Since there is no other deity of that name any where in the neighbouring taluks, we shall not be far wrong in inferring that the donor bore the name of Tirunārāyana, the God of Mēlkōte, whose seat is directly north of Belgola by twenty miles Thus we see that god Tirunārāyana was well-known enough in the neighbouring taluks for children to be given his name even a generation earlier than 1098 A D He was an object of worship evidently many years before Rāmānuja offered him worship in December 1098 A D , or even before Srī Rāmānuja came to the Mysore country as a refugee What Śrī Rāmānuja appears to have discovered was a temple already in worship and perhaps in a dilapidated condition. Very probably he used his influence to rebuild or renovate the temple

Ramanuja's Advent

The inscription does not throw any direct light on Śrī Rāmānuja's advent to Mysore But as stated above it may safely be inferred on the evidence of the present epigraph that Vishnuvarddhana Hoysala was already found as a governor of Tonnūr when Rāmānuja visited the place, that he had granted an agrahāra called Vishnuvarddhana-Hoysala-Dēva-Chaturvēdi-Mangalam, that god Tirunārāyana was already well-known and in worship by 1098 A D , and that Tamil influence and Vaishnava worship were already in existence in the neighbourhood If any religious revolution did take place from Jainism to Vaishnavism under Rāmānuja's influence, it must have taken place some time before 1098 A D

12

On the pedestal of the Pārśvanātha image lying near the Basti mound at the same village Belgoḷa

ಅದೇ ಬೆಳಗೊಳದಲ್ಲಿ ಬಸ್ತಿದಿಬ್ಬದ ಹತ್ತಿರ ಬಿದ್ದಿರುವ ಪಾರ್ಶ್ವನಾಥಜಿನ ಬಿಂಬದ ಪೀಠದಮೇಲೆ.

1 ಶ್ರೀಮದ್ರವಿಳಸಂಘೇಸ್ಮಿನ್ನನ್ದಿ ಸಂಘೋಪ್ಯರುಂಗಳಃ ಅನ್ವಯೋ . . . .

Note

Only the pedestal and the prabhavali with the female chāmara bearers are now lying in a deserted condition at the Basti mound while the main image of Pārśvanātha is missing The record on the pedestal is incomplete as a number of letters are worn out It begins with a verse giving the main sect and subsects Dravila sangha, Nandi sangha and Arungalānvaya among the Jains. Probabiy those who consecrated the image might have belonged to this branch No more details are found in the inscuption. The characters appear to belong to the 12th or the 13th century A D

MYSORE DISTRICT

Mysore Taluk.

13

On a vīiagal at Mallegaudana koppalu, Yelwāl hobli.
Size 3′×4′.

Kannada characters and language

ಇಲವಾಲದ ಹೋಬಳಿ ಮಲ್ಲೆಗೌಡನ ಕೊಪ್ಪಲಿನಲ್ಲಿರುವ ವೀರಗಲ್ಲು.

ಪ್ರಮಾಣ ೩′ × ೪′

I ಪಟ್ಟಿ—

1 ಶ್ರೀ ರಾಜೇನ್ದ್ರ ಚೋೞದೇವರ್ಗ್ಗೆಯಾಣ್ಡು ಇಪ್ಪತ್ತಮೂ
2 ಱ ಮದಱೂ
3. ೞೆ ಧಾತು ಸಂವ
4 ತ್ಸರದ ಆಷಾ
5 ಡ ಮಾಸದ

II ಪಟ್ಟಿ—

6 ಅಮಾವಾಸ್ಯೆಯನ್ದು ತಿಲುಂಗರ ಮಾರಿ ಚಾಂಗಾಳ್ವ ಕಿಱುಸೋದರಂ ಕೂಡಿ
7 ತುಱುವ ಕೊ
8 ಣ್ಡು ಪೋಗೆ ಒ
9 ೞ ನಾಗಯ್ಯ
10 ರಾ ಮಗಂ ಬಾಗ್ಗ
11 ೞ ಸಿರಿಯಣ್ಣ
12 ಚಂಗಾಳ್ವನಂ

III ಪಟ್ಟಿ—

13 ಕಾದಿ ತುಱುವ ಮಗುಟ್ಚಿ ಪೆಣ್ಡಿರಪೆಱಗಿಕ್ಕಿ ಕಾದಿ ಸತ್ತಂ ಅವನ
14. ತಮ್ಮ
15 ಅ . ಣ್ಣ ಪರೋಕ್ಷವಿನೆಯಂಗೆಯ್ದು

Transliteration.

I Band—

1 Śiī Rājēndia Chōla dēvaigge yāndu ippattamū-
2 ra madarū

3 ḷe Dhātu samva
4. tsarada Āshā
5 da māsada

II Band—

6. Amāvāsyeyandu Tilugara māri Chāṃgālva kiru sōdaraṃ kūḍi
7 turuva ko-
8 ndu pōge O-
9. līnāgayya-
10 rā magam Bāggu-
11. li Siriyanna
12. Chaṃgālvanam

III Band—

13 kādi turuva magulchi pendira peṟagikki kādi sattam avana
14 tamma
15 A . . nna parōksha vineyamgeyda

Translation.

In the 23rd year of the reign of Śrī Rājēndra Chōla dēva, the year being Dhātu, on new moon day of Āshādha—when Tilugara māri Changālva together with his younger brother carried off the cows, Bāgguli Siriyanna son of Olināgayya fought Changālva, turned back the cows and defending the women died His younger brother A nna did parōkshavineya.

Note

At a distance of about a mile and a half from Krishnarājasāgara, a railway station in the Mysore-Arsikere line and in the vicinity of the rail road, there now stand two vīragals by the side of the village Mallegaudana Koppalu Both these vīragals belong to the reign of Rājēndra Chōla and refer to a cattle fight The Changālva ruler, most probably Nanni Changālva, together with his younger brother is said to have carried off the cows in defence of which two heroes gave their lives The present vīragal is set up in memory of one of the two by name Bāgguli Siriyanna, son of Olināgayya. The hero's younger brother A . nna erected this vīragal. Changālva is given the title of Tilugara māri

Regarding the date there seems to be some discrepancy The year Dhātu is stated in the record as corresponding to the 23rd year of Rājēndra Chōla's reign But from various other records of his reign we know that it corresponded to his 25th regnal year Hg 17 (EC. IV) of his 22nd year corresponds to Ś 955 Śrīmukha and Hg 104 of his 26th year corresponds to Ś 959 Īśvara and hence the year Dhātu must correspond to his 25th year This difference of two years cannot be accounted for. The given date Dhātu sam, Āshādha new moon day might correspond to Saturday, 26th June 1036 A.D. during the king's 25th regnal year

14

On a second vīragal at the same place.
Size 5′ × 4′

ಅದೇ ಸ್ಥಳದಲ್ಲಿ ಎರಡನೆಯ ವೀರಗಲ್ಲು
ಪ್ರಮಾಣ ೫′ × ೪′.

1. ಶ್ರೀರಾಜೇನ್ದ್ರ ಚೋಳದೇವರ್ಗ್ಗೆ ಇಣ್ಡು ೨೩ ಧಾತುವಸ್ತು ಸಂತ್ಸರದ
2. ಆಷಾಡಮಾಸದ ಅಮಾವಾಸೆಯನ್ದು ಪಞ್ಚಯ ಸಿರಿಯ

3 ಮ್ಮನ ಮಗಂ ಪಞ್ಚಿಯ ಮು
4 ದ್ದಯ್ಯಂ ತಿಲುಗರಮಾರಿ ಚಂಗಾ
5 ಳ್ವಂ ಕಿಱುಸೋದರಂ ಕೂಡಿ ತುಱುಕೊಂ
6 ಡು ಪೋಗೆ ಚಂಗಾಳ್ವನಂ ಕಾದಿ ತುಱುವುಂ
7 ಪೆಣ್ಡಿರುಮಂ ಪೆಱಗಿಕ್ಕಿ ಕಾದಿ ಸತ್ತಂ
8 ಈ ಕಲ್ಲಂ ನಿಱಿಸಿದಂ ವುದ್ದಬೆಯು ಮಲ
9 ಯ್ಯನುಂ

Transliteration.

1. śrī Rājēndra Chōḷa dēvargge indu 23 Dhātuvastu samtsarada
2 Āshāda māsada amāvāseyandu Pañchiya Siriya-
3. mmana magam Pañchiya Mu-
4 ddayyam Tilugara māri Chamgā-
5 lvam kirusōdaram kūdi turu kom-
6 du pōge Chamgālvanam kādi turuvum
7 pendirumam peragikki kādi sattam
8 ī kallam nirisidam Vuddabeyu Mala-
9. yyan um

Translation.

In the 23rd year of the reign of Śrī Rājēndra Chōla dēva the year being Dhātu, on the new moon day of Āshādha, Pañchiya Muddayya son of Pañchiya Siriyamma—when Changālva together with his younger brother carried off the cows—fought Changālva in defence of cows and women and died. Vuddabe and Malayya caused this stone to be erected

Note

This is another vīragal at the same place set up in the memory of the hero Pañchiya Muddayya, son of Pañchiya Siriyamma, who died in defence of cows and women The vīragal was set up by Vuddabe and Malayya Regarding other details, it is similar to the previous record No 15

Krishnarajanagar Taluk.

15

The Bāradūr grant of Śrīpurusha purchased from Mr Sayyad Yusuff, at Sāligrāma, Krishnarājanagar taluk

5 plates ˙ ring with elephant seal

Old Kannada characters , Sanskrit language

ಕೃಷ್ಣರಾಜನಗರ ತಾಲ್ಲೂಕು ಸಾಲಿಗ್ರಾಮದಲ್ಲಿರುವ ಶ್ರೀ॥ ಸಯ್ಯದ್‌ಯೂಸಫ್‌ರವರಿಂದ ಕೊಂಡುಕೊಂಡ
ಶ್ರೀಪುರುಷನ ತಾಮ್ರಶಾಸನ ಹಳಗನ್ನಡಕ್ಷರ , ಸಂಸ್ಕೃತಭಾಷೆ

5 ಹಲಗೆಗಳು, ಉಂಗುರ, ಆನೆಮೊಹರು ಸಹ

1 ⊙ ಸ್ವಸ್ತಿ ಜಿತಂ ಭಗವತಾ ಗತಘನಗಗನಾಭೇನ ಪದ್ಮನಾಭೇನ ಶ್ರೀಮಜ್ಜಾಹ್ನವೇಯ ಕುಲಾಮಲವ್ಯೋ
2. ಮಾವಭಾಸನಭಾಸ್ಕರಸ್ಯ ಸ್ವಖಡ್ಗೈಕ ಪ್ರಹಾರಖಣ್ಡಿತ ಮಹಾಶಿಲಾಸ್ತಮ್ಭ ಲಬ್ಧಬಲಪರಾಕ್ರಮಯಶ
3 ಸೋ ದಾರುಣಾರಿಗಣ ವಿದಾರಣ ರಣೋಪಲಬ್ಧ ವ್ರಣವಿಭೂಷಣ ಭೂಷಿತಸ್ಯ ಕಾಣ್ವಾಯನಸ
4 ಗೋತ್ರಸ್ಯ ಶ್ರೀಮತ್ಕೊಙ್ಗಣಿವರ್ಮ್ಮ ಧರ್ಮ್ಮ ಮಹಾಧಿರಾಜಸ್ಯ ಪಿತುರನ್ವಾಗತ ಗುಣಯುಕ್ತಸ್ಯ ವಿದ್ಯಾವಿನಯ ವಿಹಿತ ವೃ

5 ತ್ತಸ್ಯ ಸಮ್ಯಕ್ಪ್ರಜಾಪಾಲನ ಮಾತ್ರಾಧಿಗತರಾಜ್ಯಸ್ಯ ನಾನಾಶಾಸ್ತ್ರಾರ್ತ್ಥ ಸದ್ಭಾವಾಧಿಗಮ ಪ್ರಣೀತಮತಿ ಶಿವಿಶೇಷಸ್ಯ ವಿ

II–A—

6 ದ್ವತ್ಕವಿಕಾಞ್ಚನ ನಿಕಷೋಪಲ ಭೂತಸ್ಯ ವಿಶೇಷತೋಪ್ಯನವಶೇಷಸ್ಯ ನೀತಿಶಾಸ್ತ್ರಸ್ಯ ವಕ್ತೃಪ್ರ ಯೋಕ್ತೃ ಕುಶ[1]ಲಸ್ಯ

7 ಶ್ರೀಮನ್ಮಾಧವ ಮಹಾರಾಜಸ್ಯ ಪುತ್ರಸ್ಯ ಪಿತೃ ಪೈತಾಮಹ ಗುಣಯುಕ್ತಸ್ಯ ಅನೇಕ ಚಾತುರ್ದ್ದನ್ತ ಯುದ್ಧಾವಾಪ್ತ ಚತುರುದಧಿ

8. ಸಲಿಲಾಸ್ವಾದಿತ ಯಶಸ ಶ್ರೀಮದ್ಧರಿವರ್ಮ್ಮ ಮಹಾಧಿರಾಜಸ್ಯ ಪುತ್ರಸ್ಯ ದ್ವಿಜ ಗುರು ದೇವತಾ ಪೂಜನಪರಸ್ಯನಾ

9 ರಾಯಣ ಚರಣಾನುಧ್ಯಾತಸ್ಯ ಶ್ರೀಮದ್ವಿಷ್ಣುಗೋಪಮಹಾಧಿರಾಜಸ್ಯ ಪುತ್ರಸ್ಯ ತ್ರ್ಯಮ್ಬಕ ಚರಣಾತಿ ಮ್ಭೋರ್ಹರಜಃಪವಿತ್ರೀ ಕೃತೋತ್ತಮಾ

10 ಙ್ಗಸ್ಯ ಸ್ವಭುಜಬಲ ಪರಾಕ್ರಮ ಕ್ರಯ ಕ್ರೀತರಾಜ್ಯಸ್ಯ ಕಲಿಯುಗಮಲ ಪಙ್ಕಾವಸನ್ನ ಧರ್ಮ್ಮ ವೃಷೋದ್ಧರಣ ನಿತ್ಯ ಸನ್ನದ್ಧಸ್ಯ ಶ್ರೀ

II–B—

11 ಮನ್ಮಾಧವ ಮಹಾಧಿರಾಜಸ್ಯ ಪುತ್ರಸ್ಯ ಅವ್ಯ (ವಿ) ಚ್ಛಿನ್ನಾಶ್ವಮೇಧಾವಭೃತಾಭಿಷಿಕ್ತ ಶ್ರೀಮತ್ಕದಮ್ಬ ಕುಲಗಗನಗಭಸ್ತಿಮಾಲಿನ

12 ಶ್ರೀಮತ್ಕೃಷ್ಣವರ್ಮ್ಮಮಹಾಧಿರಾಜಸ್ಯ ಪ್ರಿಯಭಾಗಿನೇಯಸ್ಯ ಜನನೀದೇವತಾಙ್ಕವಾಧಿಗತರಾಜ್ಯಸ್ಯ ವಿದ್ಯಾವಿನಯಾತಿಶಯ ಪರಿ

13 ಪೂರಿತಾನ್ತರಾತ್ಮನೋ ನಿರವಗ್ರಹಪ್ರಧಾನ ಶೌರ್ಯ್ಯಸ್ಯ ವಿದ್ವತ್ಸುಪ್ರಧಮಗಣ್ಯಸ್ಯ [1]ಅವಿನೀತನಾಮ ಧೇಯಸ್ಯ ಪುತ್ರಸ್ಯ

14. ವಿಜೃಮ್ಭಮಾಣಶಕ್ತಿತ್ರಯಸಮ್ಪನ್ನಸ್ಯ ಅನ್ದರಿಯಾಲತ್ತೊರ್ಪ್ಪೊರುಳರೆ ಪೆಣ್ನಗರಾದ್ಯನೇಕ ಸಮರ ಮುಖಮಖಾ ಹೂ

15 ತಿ ಪ್ರಹತಶೂರಪುರುಷ ಪಶೂಪಹಾರಸ್ಯ ಕಿರಾತಾರ್ಜುನೀಯೇ ಪಞ್ಚದಶಸರ್ಗ್ಗಟೀಕಾಕಾರಸ್ಯ ಪುತ್ರಸ್ಯ ದುರ್ದ್ದಾನ್ತವಿಮರ್ದ್ದ

III–A—

16 ವಿಮೃದಿತ ವಿವಿಧವಿಶ್ವಮ್ಭರಾಧಿಪ ಮೌಲಿಮಾಲಾ ಮಕರನ್ದಪುಞ್ಜಪಿಞ್ಜರೀಕ್ರಿಯಮಾಣ ಚರಣಯುಗಲ ನಳಿನಸ್ಯ ಮುಷ್ಕರ

17 ದ್ವಿತೀಯನಾಮಧೇಯಸ್ಯ ಪುತ್ರಸ್ಯ ಉದಿತೋದಿತ ಸಕಲದಿಗನ್ತರ ಪ್ರಥಿತಸಿನ್ಧುರಾಜ ದುಹಿತೃಜನನೀ ಕಸ್ಯ ಶ್ರೀವಿಕ್ರಮ

18 ಪ್ರಥಿತನಾಮಧೇಯಸ್ಯ ಚತುರ್ದ್ದಶ ವಿದ್ಯಾಸ್ಥಾನಾಧಿಗತ ವಿಮಲತರಮತಿ ವಿಶೇಷಸ್ಯ[2]ರಿಪುತಿಮಿರ ನಿರಾಕರಣೋ

19 ದಯಭಾಸ್ಕರಸ್ಯ ಪುತ್ರಃ ಅನೇಕಸಮರ ಸಮ್ಪ್ರಾ[ದಿ]ತ ವಿಜೃಮ್ಭಿತದ್ವಿರದರದನ ಕುಲಿಶಾಭಿಘಾತವ್ರಣ ಸಂರೂಢಭಾಸ್ವದ್ವಿ

20 ಜಯಲಕ್ಷಣಲಕ್ಷೀಕೃತ ವಿಶಾಲವಕ್ಷಸ್ಥಲಶ್ಶಕ್ತಿತ್ರಯ ಸಮನ್ವಿತಃ ಸಮಧಿಗತಸಕಲಶಾಸ್ತ್ರಾರ್ತ್ಥ ತತ್ವಸ್ಸಮಾ

III–B—

21 ರಾಧಿತತ್ರಿವರ್ಗ್ಗೋ ನಿರವದ್ಯಚರಿತಃ ಪ್ರತಿದಿನಮಭಿವರ್ದ್ಧಮಾನಪ್ರಭಾವಃ ಶ್ರೀಮತ್ಕೊಙ್ಗಣಿ ಮಹಾ ರಾಜೋ ಭೂವಿಕ್ರಮದ್ವಿತೀಯನಾಮ

22 ಧೇಯಃ ಅಪಿಚ । ನಾನಾಹೇತಿಪ್ರಹಾರಪ್ರವಿಘಟಿತ ಭಟೋರಸ್ಕವಾಟೋತ್ಥಿತಾಸೃಗ್ಧಾರಾಸ್ವಾದ ಪ್ರಮತ್ತದ್ವಿಪಶತಚರಣಕ್ಷೋದ

23 ಸಮ್ಮರ್ದ್ದಭೀಮೇ ಸಂಗ್ರಾಮೇ ಪಲ್ಲವೇನ್ದ್ರನ್ನರಪತಿಮಜಯದ್ಯೋವಿಳನ್ದಾಭಿಧಾನೇ ರಾಜಾ ಶ್ರೀವಲ್ಲಭಾಖ್ಯಸ್ಸಮರಶತ

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* ಈ ಅಕ್ಷರವನ್ನು ಪಂಕ್ತಿಯಮೇಲೆ ಬರೆದಿದೆ

[1] ಈ ಅಕ್ಷರವನ್ನು ಪಂಕ್ತಿಯ ಮೇಲ ಬರದಿದೆ

[2] ಈ ಅಕ್ಷರವನ್ನು ಪಂಕ್ತಿಯ ಕೆಳಗೆ ಬರೆದಿದ.

24 ಜಯಾವಾಪ್ತಲಕ್ಷ್ಮೀವಿಲಾಸಃ ॥ ತಸ್ಯಾನುಜೋಧೃತಿಮತಿದ್ಯುತಿನೀತಿಕೀರ್ತ್ತಿಯೋಷಿತಾಮತಿ ಸೇವ್ಯೋ ದಾನವಮಾನವಿ ಸ್ರಂ

25 ಭವಿಧೇಯೀ ಕೃತಬನ್ಧುಭೃತ್ಯ(ವರ್ಗ್ಗೋ)[1] ಮನ್ವಾದಿಭಿರ್ಯ್ಯಥೋಕ್ತಧರ್ಮ್ಮೈರಭಿರಕ್ಷಿತ ಚಾತುರ್ವ್ವರ್ಣ್ಣಾಶ್ರಮಃಪ್ರಜಾನಾಂಪಿತೇವಾನುಗ್ರಹ [2] ಪರ

IV-A—

26 ಶ್ಚತುರ್ದ್ದಿಕ್ಷುಪ್ರಶಾನ್ತ ವಿಗ್ರಹಃ ಸ್ವವಿಕ್ರಮಾಕ್ರಾನ್ತಾನೇಕಶತ್ರುಸಂಘಾ(ಪಹೃ)[1]ತ ಕೋಶಪರಿಪೂರ್ಣ್ಣಾತ್ಮ ಕೋಶೋಃದ್ವಿಷಲ್ಲಕ್ಷ್ಮೀ ಕಚಗ್ರ

27 ಹಗ್ರಹಣಾಸಕ್ತ ಭುಜದ್ವಯಃ ಶಶ್ವದನವನತಾಹಿತಸ್ಸೈನ್ಯಾನೇಕ ತಸ್ಕರಾನ್ತಕರಃ ಸ್ಮೃತ್ಯವಿರೋಧೇನ ವರ್ಷಶತಪೂರ್ಣ್ಣಾಯು ಶ್ರೀರ್

28 ಮತ್ಪೃಧಿವೀ ಕೊಙ್ಗಣಿ ವೃದ್ಧರಾಜ ಶ್ರೀಪುರುಷದ್ವಿತೀಯ ನಾಮಧೇಯಃ ಅಪಿಚ । ನಕ್ತನ್ದಿನನ್ನತನರೇನ್ದ್ರ ಕಿರೀಟಕೋ

29. ಟಿರತ್ನಾರ್ಕ್ಕದೀಧಿತಿ ವಿರಾಜಿತಪಾದಪದ್ಮಃ ಲಕ್ಷ್ಮ್ಯಾಸ್ಸ್ವಯಂವೃತಪತಿರ್ನ್ನವಕಾಮನಾವೂ ಶಿಷ್ಟಪ್ರಿಯೋರಿಗಣದಾರಣ ಗೀತಕೀರ್ತ್ತಿಃ ।

30 ತಸ್ಯಪೌತ್ರೇಣ ಸ್ವಪಿತಾಮಹ ಸಕಲಗುಣಸಮ್ಪದ್ಯುಕ್ತೇನ ತದಙ್ಕಮೂಲಾಙ್ಕಿತೇನಾನವರತ ಸಮರ ಸಂಘಟ್ಟ ನಿ

IV-B—

31 ರಾಕೃತಾಶೇಷಪ್ರತಿಪಕ್ಷೇಣ ದೇವ ದ್ವಿಜ ಗುರು ಪೂಜಾತತ್ಪರೇಣ ಚಿರಕಾಲಪ್ರನಷ್ಟ ದೇವಭೋಗ ಬ್ರಹ್ಮದೇಯ ಪ್ರ

32 ವರ್ತ್ತನಾತಿಶಯ[2]ಬುದ್ಧಿನಾ ಶ್ರೀಮತ್ಪೃಥಿವೀ ಕೂಙ್ಗಣಿಮಹಾರಾಜೇನ ಶ್ರೀಪುರುಷನಾಮಧೇಯೇನ ಆತ್ಮನಃಪ್ರಥಮರಾಜ್ಯಾಭಿ

33 ಷೇ[2]ಕೇ ವಾತಾಪೀ ವಾಸ್ತವ್ಯಾಯ ವತ್ಸಗೋತ್ರಾಯ ತೈತ್ತ್ಯಚರಣಾಯ ನಾಗಶರ್ಮ್ಮಣಃ ಪುತ್ರಾಯ ಬಾಣಶರ್ಮ್ಮಣೇ ತೇಗಟ್ಟೂರ್ವ್ವಿಷ

34 ಯೇ ಬಾರದೂರ್ನ್ನಾಮಗ್ರಾಮ ಸ್ಸರ್ವ್ವಪರಿಹಾರೋಪೇತ ಉದಕಪೂರ್ವ್ವನ್ದತ್ತಃ ಅಸ್ಯದಾನಸ್ಯ ಸಾಕ್ಷಿಣಷ್ಷಣ್ಣವತಿ ಸಹ

35 ಸ್ರ ವಿಷಯ ಪ್ರಕೃತಯಃ ಯೋಸ್ಯಾಪಹರ್ತ್ತಾಲೋಭಾತ್ಕ್ರೋಧಾತ್ಪ್ರಮಾದಾದ್ವಾಸಪಞ್ಚಭಿರ್ಮ್ಮಹದ್ಭಿಃಪಾತಕೈಸ್ಸಂಯುಕ್ತೋಭವತಿಯೋರ

V-A—

36 ಕ್ಷತಿ ಸಪುಣ್ಯಭಾಗ್ಭವತಿ ಅಪಿಚಾತ್ರಮನುಗೀತಾಶ್ಲೋಕಾಭವನ್ತಿ ॥ ಬ್ರಹ್ಮಸ್ವನ್ತುವಿಷಂಘೋರಂ ನವಿಷಂ ವಿಷಮುಚ್ಯತೇ ವಿಷ

37 ಮೇಕಾಕಿನಂ ಹನ್ತಿಬ್ರಹ್ಮಸ್ವಂ ಪುತ್ರಪೌತ್ರಿಕಮ್ ಭೂಮಿದಾನಾತ್ಪರನ್ದಾನನ್ನಭೂತನ್ನಭವಿಷ್ಯತಿ ತಸ್ಯೈವ ಹರಣಾತ್ಪಾಪಂ ನಭೂತಂನಭವಿ

38 ಷ್ಯತಿ ಸ್ವನ್ದಾತುಂ ಸುಮಹಚ್ಛಕ್ಯಂ ದುಃಖಮನ್ಯತ್ರಪಾಲನಂ ದಾನಂವಾಪಾಲನಂವೇತಿ ದಾನಾಚ್ಛ್ರೇಯೋನುಪಾಲನಮ್ ಸ್ವದತ್ತಾಂ

39 ಪರದತ್ತಾಂ ವಾ ಯೋಹರೇತಿ ವಸುನ್ಧರಾಂ ಷಷ್ಟಿಂವರ್ಷ ಸಹಸ್ರಾಣಿವಿಷ್ಠಾಯಾಂ ಜಾಯತೇ ಕ್ರಿಮಿ ॥ ಅಸ್ಯಗ್ರಾಮಸ್ಯ ಪೂರ್ವ್ವ ದಿಕ್ಸೀಮಾನಿ

40 ದುತೂಂಬುರ್ಪ್ಪಳ್ಳಂ ದಕ್ಷಿಣತಃ ಪರದಗೆಱೆಪಳ್ಳಂ ಪಶ್ಚಿಮತಮ್ಮುಮುನ್ತೆಗುಂಡಿಪಳ್ಳಂ ಉತ್ತರತೋಗೊಟ್ಟೆಗೆಱೆಪಳ್ಳಂ॥ ಚಿತ್ರಾಶ್ರಯೇನ ಲಿಖಿತಂ

I-B—

1. स्वस्ति जितं भगवता गतघनगगनाभेन पद्मनाभेन श्रीमज्जाह्नवेय कुलामलव्यो

2 मावभासनभास्करस्य स्वखड्गैकप्रहार खण्डित महाशिलास्तम्भलब्धबलपराक्रम यश

[1] ಈ ಎರಡು ಅಕ್ಷರಗಳನ್ನೂ ಪಂಕ್ತಿಯ ಮೇಲೆ ಬರೆದಿದೆ [2] ಈ ಅಕ್ಷರವನ್ನು ಪಂಕ್ತಿಯ ಕೆಳಗೆ ಬರೆದಿದೆ.

3. सो दारुणारिगण विदारण रणोपलब्ध व्रणविभूषण भूषितस्य काण्वायनस
4. गोत्रस्य श्रीमत्कोङ्गणिवर्म्म धर्म्म महाधिराजस्य पितुरन्वागत गुणयुक्तस्य विद्याविनय विहित वृ
5 त्तस्य सम्यक्प्रजापालन मात्राधिगतराज्यस्य नानाशास्त्रार्त्थ सद्भावाधिगम प्रणितमति विशेषस्य वि

II-A—

6. द्वत्कविकाञ्चन निकषोपल भूतस्य विशेषतोप्यनवशेषस्य नीतिशास्त्रस्य वक्तृप्रयोक्तृ कुशलस्य
7 श्रीमन्माधवमहाराजस्य पुत्रस्य पितृ पैतामहगुणयुक्तस्य अनेक चातुर्दन्त युद्धावाप्त चतुरुदधि
8. सलिलास्वादित यशस श्रीमद्धरिवर्म्म महाधिराजस्य पुत्रस्य द्विज गुरु देवता पूजनपरस्य ना
9 रायण चरणानुध्यातस्य श्रीमद्विष्णुगोपमहाधिराजस्य पुत्रस्य त्र्यम्बक चरणाम्भोरुहरजपंवित्रीकृतोत्तमा
10 ङ्गस्य स्वभुजबलपराक्रम क्रय क्रीत राज्यस्य कलियुगमल पङ्कावसन्न धर्म्म वृषोद्धरण नित्य सन्नद्धस्य श्री

II-B—

11 मन्माधव महाधिराजस्य पुत्रस्य अव्यु(वि)च्छिन्नाश्वमेधावभृताभिषिक्त श्रीमत्कदम्बकुलगगन गभस्तिमालिन
12. श्रीमत्कृष्णवर्म्म महाधिराजस्य प्रियभागिनेयस्य जननीदेवताङ्कपवाधिगतराज्यस्य विद्या विनयातिशय परि
13. पूरितान्तरात्मनो निरवग्रह प्रधानशौर्य्यस्य विद्वत्सुप्रथमगण्यस्य अवनीतनामधेयस्य पुत्रस्य
14 विजृम्भमाणशक्तित्रयसम्पन्नस्य अन्दरियालत्तूर्प्पोरुळरेपेर्न्निगराद्यनेक समरमुखामखा हु
15. ति प्रहतशूर पुरुष पशूपहारस्य किरातार्जुनीये पञ्चदशसर्ग्गटीकाकारस्य पुत्रस्य दुर्द्दान्त विमर्द्द

III-A—

16 विमृदित विविध विश्वम्भराधिप मौलिमाला मकरन्द पुञ्ज पिञ्जरी क्रियमाण चरणयुगल नळिनस्य सुष्कर
17 द्वितीयनामधेयस्य पुत्रस्य उदितोदित सकलदिगन्तर प्रथितसिन्धुराज दुहितृजननीकस्य श्रीविक्रम
18 प्रथित नामधेयस्य चतुर्दश विद्यास्थानाधिगत विमलतरमति विशेषस्य रिपुतिमिर निराकरणो
19. दयभास्करस्य पुत्रः अनेकसमर सम्पा[दि]त विजृम्भितद्विरदरदन कुलिशाभिघातव्रण संरूढ भास्वद्वि
20. जयलक्षणलक्षीकृत विशालवक्षस्थलश्शक्तित्रय समन्वितः समधिगतसकलशास्त्रार्त्थ तत्वस्समा

III-B—

21. राधितत्रिवर्ग्गो निरवद्यचरितः प्रतिदिनमभिवर्द्धमानप्रभावः श्रीमत्कोङ्गणि महाराजो भूविक्रमद्वितीयनाम

22 धेयः अपिच । नानाहेति प्रहारप्रविघटित भटोरस्कवाटोत्थितासृग्धारास्वाद प्रमत्तद्विप-
शतचरणक्षोद

23 सम्मर्द्दभीमे सङ्ग्रामे पल्लवेन्द्रन्नरपतिमजयद्योविळन्दाभिधाने राजाश्रीवल्लभाख्यस्समरशत

24. जयावाप्त लक्ष्मीविलासः ॥ तस्यात्मजोधृतिमतिद्युतिनीतिकीर्त्तियोषितामति सेव्यो दान
मानविस्र

25. भविधेयी कृत वन्धुभृत्य (वर्गो) मन्वादिभिर्य्यथोक्तधर्मोरभिरक्षित चातुर्व्वर्ण्णाश्रमः
प्रजानां पितेवानुग्रहपर

IV-A—

26 श्चतुर्द्दिक्षु प्रशान्तविग्रहः स्वविक्क्रमाक्क्रान्तानेक शत्रुसंघा (पह्) त परिपूर्णात्म कोशोः
द्विषल्लक्ष्मी कचग्र

27. ह ग्रहणासक्त भुजद्वयः शश्वदनवनताहितसैन्यानेक तस्करान्तकरः स्मृत्याविरोधेन वर्षशत-
पूर्णायु श्रीन्

28 मत्पृथिवी कोङ्गणि वृद्धराज श्रीपुरुषद्वितीय नामधेयः अपि च । नक्तन्दिनन्नतनरेन्द्र-
किरीटको

29 टि रत्नार्कदीधिति विराजितपादपद्मः लक्ष्म्या स्वयंवृतपतिन्निवकामनामा शिष्टप्रियोरिगण
दारण गीतकीर्त्तिः ।

30 तस्य पौत्रेण स्वपितामह सकलगुणसम्पद्युक्तेन तदङ्कमालाङ्कितेनानवरत ' समरसंघट्ट नि

IV-B—

31 राकृता शेषप्रतिपक्षेण देव द्विजगुरु पूजातत्परेण चिरकालप्रनष्ट देवभोग ब्रह्मदेय प्र

32. वर्त्तनातिशय बुद्धिना श्रीमत्पृथिवी कोङ्गणि महाराजेन श्रीपुरुषनामधेयेन आत्मनः प्रथम
राज्याभि

33 षे के वातापी वास्तव्याय वत्सगोत्राय तैत्रय्यचरणाय नागशर्म्मणः पुत्राय बाणशर्म्मणे
तेगट्टूर्व्विष

34 ये बारदूर्ग्रामग्रामस्सर्वपरिहारोपेत उदकपूर्व्वन्दत्तः अस्य दानस्य साक्षिणष्षण्णवति सह

35 स्र विषयप्रकृतयः योस्यापहर्त्तालोभात्क्रोधात्प्रमादाद्वासपञ्चभिर्म्महद्भिः पातकैस्संयुक्तो
भवतियोर

V A—

36 क्षति सपुण्यभाग्भवति अपिचात्रमनुगीतास्श्लोकाभवन्ति ॥ ब्रह्मस्वन्तुविषंघोरं नविषं विष-
मुच्यते विष

37. मेकाकिनं हन्ति ब्रह्मस्वं पुत्रपौत्रिकम् भूमिदानात्परन्दानन्नभूतन्नभविष्यति तस्यैव हरणा-
त्पापं नभूतं नभवि

38 ष्यति स्वन्दातुं सुमहच्छक्यं दुःखमन्यत्रपालनं दानंवापालनं वेति दानाच्छ्रेयोनुपालनम्
स्वदत्तां

39 परदत्तां वा योहरेति वसुन्धरां षष्टिंवर्ष सहस्राणि विष्टायां जायते क्रिकृमि ॥ अस्यग्रामस्य
पूर्व्व दिक्सीमानि

40 दुतंबुर्प्पळ्ळं दक्षिणतः परदगेरेपळ्ळं पश्चिमतस्कमन्ते गुण्डिपळ्ळं उत्तरतोगोट्टेगेरेपळ्ळं ॥
चित्राश्रयेन लिखितं

Transliteration

I-B—

1 svasti jitam bhagavatā gata-ghana-gaganābhēna Padmanābhēna śrimaj-Jāhnavēya kulāmala-vyō-

2. māva-bhāsana-bhāskarasya sva-khālgaika-prahāra-khandita-mahā-śilā-stambha-labdha-bala-parākrama yasa-

3 sō dārunāri–gana–vidārana–ranōpalabdha–vrana–vibhūshana–bhūshitasya Kānvāyana sa-

4 gōtrasya srimat-Konganivarmma dharmma-mahādhirājasya pitur-anvāgata guna-yuktasya vidyā-vinaya-vihita-vri-

5. ttasya samyak-prajā-pālana-mātrādhigata rājyasya nānā śāstrārttha-sad-bhāvādhigama pranita-mati visēshasya vi-

II-A—

6 dvat kavi-kāñchana-nikashōpalabhūtasya viśēshatōpy-anavasēshasya nīti-śāstrasya vaktri-prayōktri-kuśa*lasya

7. srīman-Mādhava mahārājasya putrasya pitri paitāmaha-guna-yuktasya anēka-chāturddanta yuddhāvāpta chatur-udadhi-

8 salilāsvādita-yasasa srīmadd-Harivarmma mahādhirājasya putrasya dvija-guru-dēvatā-pūjana parasya Nā-

9 rāyana-charanānudhyātasya srīmad-Vishnugopa-mahādhirājasya putrasya Tryambaka-charanāmbhōruha-rajar-pavittrīkrittōtamā-

10 ngasya sva-bhuja-bala-parākrama-kraya-krīta-rājyasya Kaliyuga-mala-pankāvasanna dharmma viishōddharana-nitya-sannaddhasya srī-

II-B—

11. man Mādhava mahādhirājasya putrasya avichchhinnāsvamēdhāvabhritā-bhishikta srīmat-Kadamba kula-gagana-gabhastimālina

12 srīmat Krishnavarmma-mahādhirājasya priya bhāginēyasya jananī-dēvatānka ēvādhigata-rājyasya vidyā-vinayātiśayapari-

13. pūritantarātmanō niravagraha-pradhāna śauryyasya vidvatsu prathama-ganyasya [1]Avinīta-nāmadhēyasya putrasya

14. vijrimbhamāna-śakti-traya-sampannasya Andariy-Ālattūr-Porulare Pelna-garādyanēka samara-mukha-makhāhū-

15. ti-prahata sūra-purusha-paśūpahārasya Kirātārjunīyē pañcha-daśa-sargga-tī-kākārasya putrasya durddānta-vimardda-

III-A—

16. vimridita-vividha-visvambharādhipa mauli-mālā-makaranda-puñja-piñjarī-kriya-māna charana-yugala nalinasya Mushkara

17 dvitīya-nāmadhēyasya putrasya uditōdita sakala digantara prathita Sindhu-rāja duhitri jananīkasya Srīvikrama-

18 prathita-nāmadhēyasya chaturddaśa vidyāsthānādhigata vimalatara-mati visēshasya[2] ripu-timira-nirākaranō-

19 daya bhāskarasya putrah anēka-samara-sampā[di]ta-vijrimbhita-dvirada-radana-kulisābhighāta-vrana-samrūdha bhāsvad-vi-

20. jaya lakshana-lakshīkrita-visāla-vakshasthalaś-saktitraya-samanvitah sama-dhigata sakala-sāstrārttha-tatvas-sam-ā-

* This letter is written above the line

[1] This letter is written above the line

[2] This letter is written below the line

III-B—

21 rādhita-trivarggō niravadya-charitah pratidinam-abhivariddhamāna-prabhāvah śrīmat Kongani mahārājō Bhūvikrama-dvitīya-nāma-

22 dhēyah apicha ǀ nānā-hētiprahāra-pravighatita bhatōras-kavātōtthitā sirgdhārāsvāda pramatta-dvipa-sata charana kshōda

23. sammaridda-bhūmē samgrāmē Pallavēndran-narapatim-ajayad-yō Vilandâbhidhânē râjâ Srīvallabhâkhyas-samara-sata

24 jayâvâpta Lakshmīvilâsah ǁ tasyânujō dhriti-mati-dyuti nīti-kīrtti yōshitâm ati-sēvyō dâna-mâna vishram-

25 bha-vidhēyī krita bandhu-bhritya (varggō)[1] Manvâdibhir-yathōkta dharmērabhirakshita châtur varnnâśramah prajânâm pitēvânugraha[2] para-

IV-A —

26 s-chatur-dikshu-praśânta vigrahah sva-vikramâkrântânēka satru-samghâ-(pahri)[1] ta kōśa paripūrnnâtma kōsōh dvishal-Lakshmī kachagra-

27. ha-grahanâsakta-bhujadvayah śaśvad-anavanatâhita sainyânēka taskarântakarah smrity-avirōdhēna varsha-sata pūrnâyur śrī

28 mat Prithivī Kongani vriddharâja Śrīpurusha-dvitīya nâmadhēyah apicha ǀ naktan dinan-nata-narēndra-kīrīta-kō

29. ti ratnâikka dīdhiti virâjita-pâda-padmah Lakshmyâ-svaymvrita-patirn Navakâma-nâmâ śishtapriyōrigana dâranagīta-kīrttih ǀ

30. tasya pautrēna sva pitâmaha-sakala-guna-sampad-yuktēna tadankamâlânkitēnânavarata samara-samghatta ni-

IV-B.—

31 râkritâśēsha-pratipakshēna dēva-dvija-guru-pūjā-tatparēna chira-kâla-pranashta-dēvabhōga Bhrahmadēya pra-

32. vartanâtiśaya[3] buddhinâ srīmat Prithivī Kongani mahârâjēna Śripurusha nâmadhēyēna ātmanah prathama râjyābhi-

33. shē[1]kē Vâtâpī vâstavyāya Vatsa-gōtrâya Taitrya-charanâya Nâgaśarmmanah putrâya Bânasarmmanē Tēgattūr-visha-

34 yē Bâradūrnnâma grâmas sarvva parihârōpēta udakapūrvvan-dattah-asya dânasya sâkshinash-shannavati saha-

35 sra vishaya prakritayah yōsyâpaharttâ lōbhât krōdhat pramâdâd-vâ-sapañchabhir mmahadbhih pâtakais-samyuktô bhavati yō ra-

V-A —

36. kshati sa punya bhâg-bhavati api chātra Manu-gītâ slōkâ bhavanti ǁ Brahmasvantu visham ghōram na visham vishamuchyatē visha-

37 mēkâkinam hanti Brahmasvam putra pautrikam bhūmi dânât paramdânan na bhūtan na bhavishyati tasyaiva haranât pâpam na bhūtam nabhavi-

38 shyati svandâtum sumahachchhakyam duhkam anyatra pâlanam dânam vâpâlanam vēti dânâch-chhrēyōnu pâlanam sva dattam

39 para-dattam vâ yō harēti vasundharâm shashithim varsha sahasrâni vishtâyâm jâyatē krimi ǁ asya grâmasya pūrvva diksīmâni

40 Dutūmburppallam dakshinatah Paradagere pallam Paschimatah Kamuntegumdi Pallam uttarato Gottere Pallam ǁ Chitrâsrayēna likhitam

Translation.

Be it well Success through the adorable Padmanābha, resembling (in colour) the cloudless sky A sun illumining the clear firmament of the Jāhnavī (or Ganga)-kula,

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[1] These letters are written above the line [2] This letter is written below the line

[3] This letter is written below the line.

possessed of fame, strength and valour from the great pillar of stone divided with a single stroke of his sword, adorned with the ornament of a wound received in cutting down the hosts of his cruel enemies, of the Kânvâyana-sagōtra, was śrīmat Konguṇivarmma-dharmma-mahādhirāja

(His son) inheriting the qualities of his father, possessing a character for learning and modesty, having obtained the honours of the kingdom only for the sake of the good government of his subjects, a touchstone for (testing) gold, the learned and poets, skilled among those who expound and practice the science of politics in all its branches, was srīman Mādhava-mahādhirāja

His son, uniting the qualities of his father and grandfather, having entered into war with many elephants (so that) his fame had tasted the waters of the four oceans was śrīmad Harivarmma-mahādhirāja

His son, devoted to the worship of Brahmans gurus and gods, meditating on the feet of Nârâyana, was srīmad-Vishnugōpa mahâdhirāja

His son, whose head was purified by the pollen from the lotuses the feet of Triyambaka, having by personal strength and valour purchased the kingdom, daily eager to extricate the ox of merit from the thick mire of the Kali-yuga in which it had sunk, was śrīman Mādhava-mahādhi-rāja

His son, the beloved sister's son of śrīmat Krishnavarmma-mahādhirāja—who, anointed with the final ablutions of the completed horse-sacrifice, was the sun to the firmament of the auspicious Kadamba-kula—having obtained the anointing to the kingdom on the couch of the lap of his divine mother, his mind illumined with the increase of learning and modesty, of indomitable bravery, reckoned the first among the learned, was named Avinīta

His son, having the three powers of increase, having the countless animals (namely) the brave men consumed in the sacrifice of the face of the many wars waged for Andari, Âlattūr, Porulare, Pelnagara and other places, author of a commentary on fifteenth canto of the Kīrātārjunīya (was Durvvinīta)

His son, the lotuses of whose feet were yellow with the swarming bees the lines of the crowns of savage kings rubbing against one another, was Mushkara, the second so named

His son, having the daughter of Sindhurāja, whose fame had spread all over the directions, as his mother, had the celebrated name Śrîvikrama, who was of a pure wisdom acquired from his being the abode of fourteen branches of learning and who was a rising sun in dispersing the clouds of darkness his enemies.

His son whose broad chest bore on itself the token of victory in the shining scars of wounds received in many battles inflicted by the tusks darting like lightning of huge elephants, possessed of the three powers, possessed of the essence of all the sciences, having gained the three objects of worldly pursuit, of virtuous life and daily increasing glory, was śrīmat Kongani-maharāja Bhūvikrama, the second so named, who, moreover, had conquered the Pallavēndra king in a terrible battle in the place named Vilanda trodden to dust by the feet of a hundred elephants maddened with streams of blood issuing from the door of the breasts of warriors forced upon by all manner of weapons, called the râja Śrîvallabha, in the enjoyment of fortune obtained by victory in a hundred fights

His younger brother, waited upon by damsels of courage, knowledge, beauty, wisdom, reverence and fame, having made the kinsmen and subjects obey by granting presents and honours and by placing confidence, protector of the four castes according to law as said by Manu and others, protecting his subjects as a father, pleasing figure to all the four directions, having filled his own treasury by carrying off the

wealth of the hosts of his enemies whom he defeated by his own valour, his two arms eager to sieze the hair of the dames of directions, always a Yama for numerous thieves the hostile army who do not bend down, having consistently with the Smritis lived for a complete hunderd years was the illustrious Prithuvî-Kongunı-Vriddharâja Srîpurusha, the second so named He, moreover, whose feet were illuminated with the brilliance of the myriad jewell suns in the diadems of the great kings bending down before him, the self chosen lord of Lakshmî, was named Nava-Kâma, beloved by the good (*śishta priyah*) his fame destroying the hosts of his enemies being the theme of song

By his grandson, possessor of all the good qualities of his grand father ever wiping out the enemies completely from the battle field, devoted to the worship of the gods, Brahmans and gurus, using his great wisdom in promoting the long ceased ceremonies of the gods and Brahman endowments, the illustrious Prithuvī-Kongani Mahārāja named Śrîpurusha, was granted, during the first year of his consecration, the village named Bāradūr in the Tēgattūr Vishaya free of all imposts, with pouring of water to Bānaśarmma, son of Nāgaśarmma of Vatsa gōtra and Taitiya charana, dweller at Vātāpi

Witnesses to this gift —The existing officials of the Ninety-six thousand.

Whoso resumes this either by greediness, anger or by accident, is guilty of great sins Whoso protects (this gift) gets the merit Moreover, the following are the ślokas (verses) sung by Manu.—The property of the Brahmans is a terrible poison (if seized). It is said that poison is (really)no poison, poison kills only one person, while the property of Brahmans kills its illegal enjoyer with his sons and grandsons Greater (merit) than the gift of land there was not and will not be, the sin of resuming the same there was not and will not be It is very difficult to make a gift and it is also difficult to protect another's gift Between making a gift and protection of another's gift, protection is more meritorious than making a gift He who confiscated his own gift of land or land gifted by others will be born as a worm in ordure for sixty thousand years

Boundaries of this village—to the east Dutūmburppallam, to the south Paradagerepallam, to the west Kamuntegundi pallam, and to the north Gottegerepallam

Written by Chittrāśraya.

Note.

This copper plate record was found by Mr Sayyad Yusuff, a native of Sāligrāma, Krishnarājanagar taluk, while he was ploughing his lands It was brought to the notice of this Department through Mr Śāntarāja Shastri, Pandit, Oriental Library It is now purchased and kept in the Archæological museum

This record contains five plates Each plate measures $8\frac{1}{4}'' \times 2\frac{1}{4}''$ The thickness of each plate is about $\frac{1}{6}''$ These five plates are strung to a ring $3''$ in diameter The thickness of the ring is $\frac{1}{2}''$ The ring is joined to an almond shaped seal which has on it the figure of an elephant The ring was not cut till it was received in the Archæological Department On the seal the figure of an elephant is very well carved Having turned to the right and lifted its front right leg the elephant appears as if it is marching forward The four edges of each plate are slightly thickened for the protection of the characters Of the five plates the 1st and the 5th plates have writing only on the inner side Each plate has five lines and each line about 44 letters The letters are rather tall and are good.

The letters are clear Those like ma, la, ñga, ja, ba, śa, chha, a, etc , are all in the old form The loop of ra has joined the serif The sign of long ū is given below The sign of long ī is bent above and rounded inside The sign of e is on the left In all respects, the writing resembles the 8th century Ganga characters Jihvāmūlīya is written by joining 'pa' to 'ra' In Plate II B, line 11 *avyuchchhinnā* is written instead of *avichchhinnā*

LANGUAGE —Like many Ganga records, the present record is in the Sanskrit language and in the champu style The language has few mistakes In some places the omitted letters are written in between the lines Only in the last plate a dot is put for anusvāra above the letter Only the words stating the name of the village granted, and the boundaries are in the Kannada language

GEOGRAPHY —It is not known where the village Bāradūr, which is said to have been granted in the record, is situated Near Bēgūr of Bangalore Taluk there is a village by name Tēgalpattu If this is the same as Tēgattūr, the province Tēgattapura Vishaya may have been somewhere around this village The village Gottegere mentioned while giving the boundaries of Bāradūr is also near Tegalpattu Probably the village Bāradūr might have been situated somewhere near Bangalore.

The Ganga genealogy given in the present record is the same as in all other famous Ganga records The illustrious Konguni-mādhava, Harivarmma, Vishnugōpa, Mādhava, Avinîta, Durvinîta, Mushkara, Śrîvikrama, Bhūvikra na, his brother the illustrious prithvîkonguni Śivamāra I and his grandson Srîpurusha—this genealogy is the same and it is in the same order as in all other famous records of the Gangas of Talkâd giving in each case the achievements But regarding Śivamâra I some new information is given From both the copper and lithic records so far found we know that Sivamâra I had the names Prithvîkonguni Śivamāra, Śishtapriya and Navakāma But in the present record it is not only stated that he had second name of Śrîpurusha but also that he lived, in accordance with the Smritis, for one hundred years He had the name of Muttarasa That he lived for a long time and that he had the name of Srîpurusha also are new bits of information obtained from the present record There are a few sentences in praise of him But as they are like the praises of any king in general, no new information can be obtained from them Hereafter he may be called Sripurusha I

This inscription records the grant of the village Bâradūr in Tēgattūr Vishayai to Bânasarma, son of Nâgasarma of Vatsagōtra who was residing at Bâdâmi No epithet is given in the record about Bânasarma. The purpose of the grant made to an inhabitant of Bâdâmi is not known The record states that it belongs to the first year of Srīpurusha's reign (evidently, Sripurusha II) From his other records it is known that he came to the throne in circa 725 A D During this time Châlukya Vijayâditya was ruling at Bâdâmi and both the Châlukyas and the Gangas were on friendly terms The village might have been granted to Bânasarma probably a dependent of the Châlukyas

About Śripurusha II not much is mentioned This is a grant made during the first year of his reign In the records of his 25th, 50th and 60th regnal years and in the record of other rulers who came after him, he is praised to a great extent and many of his achievements are mentioned

The date of the record cannot be determined merely from the details given in it It is stated that the grant was made during his first regnal year As it is known from his other records that he came to the throne in 725 A D the date of

the present record also must be 725 A D (E C VI Mg 36 record of his 25th year. E.C IV Ng 85 of 776 is the record of his 50th year)

The officials of the Gangavâdi 96,000 are stated to have been the witnesses. This is usually given in the Ganga copper plate records The usual benediction and imprecation appear next

The writer of this record is Chitrâśrava It is not known whether it is the name of a person or a title

Hunsur Taluk.

16

On the pedestal of a Jina image lying near the Jaina Basti mound inside the fort at Ratnāpuri

ಹುಣಸೂರು ತಾಲ್ಲೂಕು ರತ್ನಪುರಿ ಕೋಟೆಯೊಳಗೆ ಜೈನಬಸ್ತಿ ದಿಬ್ಬದ ಹತ್ತಿರ ಬಿದ್ದಿರುವ ಜಿನ ಬಿಂಬದ ಪೀಠದಮೇಲೆ

1 ೦ ಕೊಂಡ ಯದ ಯ ಕುಳದ
2 ಪುಸ್ತಕಗಚ್ಛದ . ಭಟ್ಟಾರಕ ದೇವರು

Note.

This record on the pedestal of the headless soapstone image probably of Mahāvīra is highly damaged and only a few letters here and there could be made out. It appears to record that a certain Bhattāraka dēva (the early portion of the name lost) belonging probably to Kondakundanvaya and pustaka gachchha, consecrated the image The characters appear to belong to about the 12th or the 13th century A D

17

On a pillar in the navaranga of the Īsvara temple at Dharmāpura, Bilikere hobli

ಬಿಳಿಕೆರೆ ಹೋಬಳಿ ಧರ್ಮಾಪುರದಲ್ಲಿ ಈಶ್ವರನ ದೇವಸ್ಥಾನದ ನವರಂಗದ ಕಂಬವೊಂದರಮೇಲೆ

1. ಕ್ರೋಧಿ ಸಂವತ್ಸರದ ಆಶಾಡ
2 ಬಹುಲು ಬೂವಣ ಒದ್ಸಿದರು
3 ಸಿವಪನ ವೊಪ್ಪ

Note

The navaranga of the Īsvara temple or the pillar in it on which the present record is engraved is said to have been presented by a person by name Būvana on the 5th of the dark half of Āshādha in the year Krōdhi. The Śaka year is not given in the record and hence the exact date cannot be determined The characters however appear to belong to about the 15th century A D Sivappa is said to have been the witness for this presentation

Periyapatna Taluk

18

On the pedestal of the image of Dakshināmūrti in the navaranga of the Mallikārjunasvāmi temple on the hill at Bettadpur Bettadapur, Hobli

ಬೆಟ್ಟದಪುರದ ಹೋಬಳಿ ಬೆಟ್ಟದಪುರದ ಬೆಟ್ಟದಮೇಲೆ ಮಲ್ಲಿಕಾರ್ಜುನಸ್ವಾಮಿ ದೇವಸ್ಥಾನದ ನವರಂಗದಲ್ಲಿ ಇಟ್ಟಿರುವ ದಕ್ಷಿಣಾಮೂರ್ತಿ ವಿಗ್ರಹದ ಪೀಠದಮೇಲೆ

1 ಬಹುಧಾನ್ಯ
2 ಸಂವತ್ಸರದ
3 ಮಾಘ ಸು ೧
4 ಲ್ಲು

Note

This small inscription on the pedestal of the Dakshināmūrti image merely gives the date probably of the consecration of the same image, as the first of the bright half of Māgha in the year Bahudhānya But as no Śaka date is given, the date cannot be determined definitely The characters, may probably belong to about the 16th century A D No more information is given in the record—not even the name of the person who consecrated the image or caused it to be made

19

On a boulder in front of the Nandikamba to the north of the same Mallikārjuna temple

ಅದೇ ಮಲ್ಲಿಕಾರ್ಜುನ ದೇವಾಲಯದ ಉತ್ತರಕ್ಕೆ ಇರುವ ನಂದಿಕಂಬದ ಬುಡದಲ್ಲಿ ಇರುವ ಹಾಸುಬಂಡೆಯ ಮೇಲೆ

1 ಶ್ವಸಿಲಿ ಚೆಂನ್ನವೀರಗಉ
2 ಡರ ಮೊಗ ಗಂಗಾಧ
3 ರೈಯನ ಶೇವೆ

Note

This record gives the name of the person who presented the Nandikamba to the Mallikārjunasvāmi temple as Gangādharaiya, son of Śvasili Chennavīra gauda. No date is given The characters appear to belong to about the 18th century A. D

Nanjangud Taluk

20

First copper plate record in the possession of the Rāghavēndrasvāmi matt at Nanjangūd, Nanjangūd Taluk

Telugu characters and Sanskrit language

Size 15″×10½″.

ನಂಜನಗೂಡು ತಾಲ್ಲೂಕು ಕಸಬೆಯಲ್ಲಿ ಶ್ರೀ ರಾಘವೇಂದ್ರಸ್ವಾಮಿಗಳವರ ಮಠದಲ್ಲಿರುವ ಒಂದನೆಯ ತಾಮ್ರ ಶಾಸನ
ತೆಲುಗಕ್ಷರ ಒಂದು ಹಲಗೆ

ಪ್ರಮಾಣ ೧೫″×೧೦½″.

(ಮುಂಭಾಗ) —

1. ೦।ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರಚಾಮರಚಾರವೇ। ತ್ರೈಲೋಕ್ಯನಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾ
2 ಯ ಶಂಭವೇ ॥ ಹರೇರ್ಲೀಲಾವರಾಹಸ್ಯ ದಂಷ್ಟ್ರಾದಂಡಃ ಸಪಾತುವಃ। ಹೇಮಾದ್ರಿಕಲಶಾಯತ್ರ
3. ಧಾತ್ರೀಛತ್ರಶ್ರಿಯಂದಧೌ॥ ಕಲ್ಯಾಣಾಯಾಸ್ತುತದ್ಧಾಮ ಪ್ರತ್ಯೂಹ ತಿಮಿರಾಪಹಂ। ನಗಜೋಪ್ಯಗ

4 ಜೋದ್ಧೂತಂ ಹರಿಣಾಪಿಚ ಪೂಜ್ಯತೇ ॥ ಅಸ್ತಿ ಕ್ಷೀರಮಯಾದ್ದೇವೈಃ ಮಥ್ಯಮಾನಾನ್ಮಹಾಂಬುಧೇಃ । ನವನೀತ

5 ಮಿವೋದ್ಧೂತಮಪನೀಯ ತಮೋಮಹಃ ॥ ತಸ್ಯಾಸೀತ್ತನಯಸ್ತಪೋಭಿರತುಲ್ಯೈರನ್ವರ್ಥನಾಮಾ ಬುಧಃ ।

6 ಪುಣ್ಯೈರಸ್ಯ ಪುರೂರವಾಭುಜಬಲ್ಯೈರಾಯುರ್ದ್ವಿಷಾಂನಿಘ್ನತ್ಯೈಃ ತಸ್ಯಾಯೋರ್ನಹುಷೋಪಿತಸ್ಯ ತನುಜೋ ಯು

7 ದ್ಧೇಯಯಾತಿಃಕ್ಷಿತಾ । ಖ್ಯಾತಸ್ತಸ್ಯತು ತುರ್ವಸುರ್ವಸುನಿಭಃ ಶ್ರೀದೇವಯಾನೀಪತೇಃ ॥ ತದ್ವಂಶೇದೇವಕೀಜಾನಿರ್ಜಜ್ಞೇ

8 ತಿರುಮಲಾಭಿಪಃ । ಯಶಸ್ವೀನೃಪನಾಥೇಷು ಯದೋಃಕೃಷ್ಣ ಇವಾನ್ವಯೇ ತತೋಭೂದ್ಬುಕ್ಕಮಾಜಾನಿರೀಶ್ವರಕ್ಷಿ

9 ತಿಪಾಲಕಃ । ಧೈರ್ಯೌದಾರ್ಯಗುಣೋದಾರೋ ಮೌಳಿರತ್ನಂ ಮಹೀಭುಜಾಂ ॥ ಸರ ಸಾದುದಭೂತ್ತಸ್ಮಾನ್ನರಸಿಂ

10 ಹ ಕ್ಷಿತೀಶ್ವರಃ । ದೇವಕೀನಂದನಾತ್ಕಾಮೋದೇವಕೀನಂದನಾದಿವ ॥ ತತೋಪ್ಯವಾರ್ಯ ವೀರ್ಯಶ್ರೀ ಕೃಷ್ಣರಾಜಮಹೀ

11 ಪತಿಃ । ಬಿಭರ್ತಿಮಣಿಕೇಯೂರಮಿವಸರ್ವಾಂಮಹೀಭುಜೇ ॥ ಕೀರ್ತ್ಯಾಯಸ್ಯಸಮಂತಯಾಪ್ರಸೃತಯಾ

12 ವಿಶ್ವಂ ರುಚೈಕ್ಯಂ ಭಜೇದಿತ್ಯಾಶಂಕ್ಯ ಪುರಾಪುರಾರಿರಭವತ್ಫಾಲೇಕ್ಷಣಃ ಪ್ರಾಯಶಃ । ಪದ್ಮಾಕ್ಷೋಪಿಚತುರ್ಭು

13 ಜೋಜನಿಚತುರ್ವಕ್ತ್ರೋಭವತ್ಪದ್ಮಭೂಃ । ಕಾಳೀಖಡ್ಗಮಯಾದ್ರಮಾಚಕಮಲಂ ವೀಣಾಂಚವಾಣೀಕರೇ । ಸ್ತುತ್ಯೌದಾ

14 ರ್ಯಸ್ಸುಧೀಭಿಸ್ಸ ವಿಜಯನಗರೇ ರತ್ನಸಿಂಹಾಸನಸ್ಥೋಭೂಪಾಲಾನ್ ಕೃಷ್ಣರಾಜಃ ಕ್ಷಿತಿಪತಿರಧರೀಕೃತ್ಯದುರ್ವಾ

15 ರಗರ್ವಾನ್ । ಆಗಂಗಾತೀರಲಂಕಾಪ್ರಥಮಚರಮಕಾದಾಚಹೇಮಾಚಲಾಂತಾದಾಸೇತೋರರ್ಥಿ ಸಾರ್ಥಶ್ರಿ

16. ಯಮಿಹಬಹುಳೀಕೃತ್ಯಕೀರ್ತ್ಯಾಬಭಾಸೇ ॥ ರಾಜಾಧಿರಾಜಬಿರುದಃ ಶ್ರೀರಾಜಪರಮೇಶ್ವರಃ । ವೀರಪ್ರತಾಪಃ

17. ಶ್ರೀಕೃಷ್ಣದೇವರಾಜಮಹೀಪತಿಃ । ನೇತ್ರೇಂದುವೇದಭೂಸಂಖ್ಯಾಗಣಿತೇ ಶಕಜನ್ಮನಾ । ಸಾಧಾರಣಾಬ್ದೇ ವೈಶಾ

18 ಖ್ಯಾಂ ಕೃಷ್ಣವೇಣೀಸರಿತ್ತಟೇ ॥ ಶ್ರೀಮತ್ಪರಮಹಂಸಾಖ್ಯಪರಿವ್ರಾಡ್ಭ್ಯೋ ನಿರಂತರಂ । ಪದವಾಕ್ಯಪ್ರಮಾಣಾ

19 ಬ್ಧಿ ಪಾರೀಣೇಭ್ಯೋ ನಿರಂಕುಶಂ ॥ ಶ್ರೀಮದ್ವೈಷ್ಣವಸಿದ್ಧಾಂತಸ್ಥಾಪಕೇಭ್ಯಸ್ಸದಾಗಮೈಃ । ಸರ್ವತಂತ್ರಸ್ವತಂತ್ರೇಭ್ಯಃ

20 ಶ್ರೀಮದ್ವಾಗೀಶಯೋಗಿನಾಂ ॥ ಪಾಣಿಪಂಕಜಸಂಜಾತ ರಾಮಚಂದ್ರತಪಸ್ವಿನಾಂ । ನಿಜಾಂತೇವಾಸಿವರ್ಯೇ

21 ಭ್ಯೋ ವರದೇಭ್ಯೋ ವರಾರ್ಥಿನಾಂ । ವಿಬುಧೇಂದ್ರಯತೀಂದ್ರೇಭ್ಯೋ ಭಾರ್ಯಾಭಿಸ್ಸಹಿತೋಮುದಾ । ವೇದ

22 ವೇದಾಂಗಪಾರೀಣೈಸ್ಸಂಖ್ಯಾವದ್ಭಿಃ ಪುರೋಹಿತೈಃ ॥ ಮಂತ್ರಿಭಿರ್ದೇಶತತ್ವಜ್ಞೈ ರ್ವಿಚಾರ್ಯಜಗತೀಪ

23 ತಿಃ ॥ ಪ್ರತಾಪರುದ್ರಮತ್ತೇಭಪತಿಂಜಿತ್ವಾಮಹಾಹವೇ । ಆಕ್ರಮ್ಯೋದಯಶೈಲಾಖ್ಯ ದುರ್ಗಂ ಗ

24. ಜಪತಿಪ್ರಿಯಂ ಕ್ಷತ್ರಿಯೇಟ್ ಶ್ರೀನೃಸಿಂಹಾಖ್ಯ ಮಹೀಪತಿತನೂಭವಃ । ಕೃಷ್ಣರಾಜಮಹೀಪಾ

25. ಮೋದಾನಾಜ್ಜಿತ ಸುರದ್ರುಮಃ ॥ ತತ್ರಾದ್ವಿಗ್ವಿಜಯಂಪ್ರಾಪ್ಯತತ್ರಾದ್ವೃಘ್ಘರ್ಷಸಂಯುತಃ ॥ಮರೇನಿತ್ಯಾ

26. ಂನದಾನಾರ್ಥಂ । ರಾಮಚಂದ್ರಾರ್ಚನಾಯಚ । ದೇವಸ್ಯಾಖಂಡದೀಪಾರ್ಥಂ ಭೂಯಸೇಶ್ರೇಯಸೇಚ

27 ನಃ ॥ ಅಸ್ಮತ್ಪ್ರಾಚೀನ ಭೂಪಾನಾಂ ಅನೇಕಸುಕೃತಾಪ್ತಯೇ । ಪುತ್ರಪೌತ್ರಪ್ರಪೌತ್ರಾದಿ ರಾಜಾನಾಂ

28 ರಾಜ್ಯವೃದ್ಧಯೇ॥ ಶ್ರೀಮದ್ಭೀಮರಥೀಯತ್ರಕೃಷ್ಣವೇಣೀಂ ಸರಿದ್ವರಾಂ। ಪ್ರಾಪತತ್ಸಂಗಮ
ಕ್ಷೇತ್ರೇ ಪ್ರಯಾಗಕ್ಷೇತ್ರ

29 ಸಂನಿಭೇ। ಗ್ರಾಮಂಬೆಳಡೋಣೇದೇಶೇ ಚಿಕ್ಕಕೊಳ್ಳೀತಿ ವಿಶ್ರುತಂ। ಪ್ರಾಚ್ಯಾಂ ಹೊಂನಿಟ್ಟಿಗೆ
ಬೊಮ್ಮನಹಾಳೂ ಯ

30 ಸ್ಯದಕ್ಷಿಣೇ। ಖಾನಾಪುರಂಪ್ರತೀಚ್ಯಾಂಚ ಹಿರೆಕೊಳ್ಳಿಸ್ತಥೋತ್ತರೇ। ದೇಶೇ
ಕೊಳ್ಳೂರು ಮೊದರಕಲ್ಲೂದ್ವಾಪ

31 ರಿತಃಕ್ರಮಾತ್॥ಚತುಸ್ಸೀಮಾ ಸಮಾಯುಕ್ತಂ ದ್ವಿಖಾರೀಭೂಮಿಸಂಯುತಂ। ವಾಪೀಕೂಪತಟಾಕಾದ್ಯೈ

32 ರ್ಗೃಹಾರಾಮ್ಯೈಶ್ಚ ಸಂಯುತಂ॥ ನಿಧಿನಿಕ್ಷೇಪ ಪಾಷಾಣಸಿದ್ಧಸಾಧ್ಯಜಲಾನ್ವಿತಂ।
ಅಕ್ಷೀಣಾಗಾಮಿಸಂಯುಕ್ತಂ

33 ಬಹುಭೋಗಂ ಸಭೂರುಹಂ॥ ಶಿಷ್ಯಪ್ರಶಿಷ್ಯಸಂಭೋಗಯೋಗ್ಯಂ ವಿನಿಮಯೋಚಿತಂ।
ದಾನಾರ್ಧಧರ್ಮವಿಕ್ರೀತಿ

34 ಯೋಗ್ಯಭಾಗ್ಯಸಮನ್ವಿತಂ॥ ವಿಬುಧೇಂದ್ರಯತೀಂದ್ರೇಭ್ಯೋ ಯಶಸ್ವಿಭ್ಯೋಯಶಸ್ವಿನಾಂ।
ಕೃಷ್ಣರಾಯಮಹೀ

35 ಪಾಲೋ ಮಾನನೀಯೋಮನಸ್ವನಾಂ। ಮಂತ್ರಿಭಿರ್ದೇಶತತ್ವಜ್ಞೈರ್ವಿಚಾರ್ಯಜಗತೀಪತಿಃ॥
ಋತ್ವಿಕ್ಪುರೋಹಿತಾ

36 ಚಾರ್ಯಸಭ್ಯಸಾಮಾಜಕೈರ್ಯುತಃ॥ ಶ್ರೀದಿಗ್ವಿಜಯರಾಮಸ್ಯ ಪೂಜಾಕಾಲೇ ಮಹಾಮನಾಃ॥
ಸಹಿರಣ್ಯೋ

37 ದಕಂ ಧಾರಾಪೂರ್ವಕಂ ದತ್ತವಾನ್ಮುದಾ॥ ಶ್ರೀಕೃಷ್ಣರಾಜಭೂಪಾಲಶಾಸನಾತ್ತಾಮ್ರಶಾಸನಂ।
ಕುಶಲೋಮಂಗಣಾ

38 ಚಾರ್ಯೋವ್ಯಲಿಖದ್ವೀರಣಾತ್ಮಜಃ॥ ಶ್ಲೋಕಾಃಪತ್ರಾದಿಮಶ್ಲೋಕಮಾರಭ್ಯಪರಿಸಂಖ್ಯಯಾ।
ಲಿಖಿತಾಸ್ತಾಮ್ರಪ

39 ತ್ರೇಸ್ಮಿಂತ್ರಯಸ್ತ್ರಿಂಶತ್ಸಹಾಮುನಾ॥ ದಾನಪಾಲನಯೋರ್ಮಧ್ಯೇದಾನಾಚ್ಛ್ರೇಯೋನುಪಾಲನಂ।
ದಾನಾತ್ಸ್ವರ್ಗಮವಾಪ್ನೋ

40 ತಿಪಾಲನಾದಚ್ಯುತಂಪದಂ॥ ಸ್ವದತ್ತಾಂ ಪರದತ್ತಾಂ ವಾ ಯೋಹರೇತವಸುಂಧರಾಂ।
ಷಷ್ಟಿವರ್ಷಸಹಸ್ರಾಣಿವಿಂ

41 ಷ್ಠಾಯಾಂಜಾಯತೇಕ್ರಿಮಿಃ॥ ಏಕೈವಭಗಿನೀಲೋಕೇ ಸರ್ವೇಷಾಮೇವಭೂಭುಜಾಂ।
ನಭೋಜ್ಯಾನಕರಗ್ರಾಹ್ಯಾ ವಿಪ್ರ

42 ದತ್ತಾವಸುಂಧರಾ॥ ಸ್ವದತ್ತಾದ್ವಿಗುಣಂಪುಣ್ಯಂ ಪರದತ್ತಾನುಪಾಲನಂ। ಪರದತ್ತಾಪಹಾರೇಣ
ಸ್ವದತ್ತಂನಿಷ್ಫಲಂ

43. ಭವೇತ್॥ ಸಾಮಾನ್ಯೋಯಂಧರ್ಮಸೇತುರ್ನೃಪಾಣಾಂ ಕಾಲೇಕಾಲೇಪಾಲನೀಯೋಭವದ್ಭಿಃ।
ಸರ್ವಾನೇತಾ

44 ಭಾವಿನಃ ಪಾರ್ಥಿವದ್ರಾಭೂಯೋಭೂಯೋ ಯಾಚತೇರಾಮಚಂದ್ರಃ॥
(ವರಾಹದರೂಪಿದೆ)

(ಹಿಂಭಾಗ)—

ಕನ್ನಡಕ್ಷರದಲ್ಲಿ ॥ ಶ್ರೀ ವಿರೂಪಾಕ್ಷ॥೦

1. ० । नमस्तुङ्ग शिरश्चुम्बि चन्द्रचामरचारेव । त्रैलोक्यनगरारम्भ मूलस्तम्भा
2. य शम्भवे ॥ हरेर्लीलावराहस्य दंष्ट्रादंडः स पातुवः । हेमाद्रिकलशायत्र
3 धात्रीछत्रश्रियंदधौ । कल्याणायास्तु तद्धाम प्रत्यूह तिमिरापहं । सगजोप्यग
4 जोद्भूतं हरिणापिच पूज्यते ॥ अस्तिक्षीरमयाद्देवैः मथ्यमानान्महाम्बुधेः । नवनीत
5. मिवोद्भूतमपनीय तमोमहः ॥ तस्यासीत्तनयस्तपोभिरतुलैरन्वर्थनामाबुधः ।

6 पुण्यैरस्य पुरूरवाभुजबलैरायुर्द्विषां निघ्नतैः तस्यायोनैहुषोपितस्यतनुजो गु
7 ह्वेययातिःक्षिता । ख्यातस्तस्यतु तुर्वसुर्वसुनिभः श्रीदेवयानीपतेः ॥ तद्वंशेदेवकीजानिर्जज्ञे
8. तिरुमलाभिधः । यशस्वी नृपनाथेषु यदोःकृष्ण इवान्वये ततोभूद्बुक्कमाजानिरीश्वराक्षि
9. तिपालकः । धैर्यौदार्यगुणोदारो मौळिरत्नं महीभुजां ॥ सरसादुदभूत्तस्मान्नरसिं
10. हक्षितीश्वरः । देवकीनन्दनात्कामोदेवकीनन्दनादिव ॥ ततोप्यवार्यवीर्य श्री कृष्णराजमही
11 पतिः । बिभर्तिमणिकेयूरमिवसर्वां महीभुजे ॥ कीर्त्या यस्य समंतया प्रसृतया
12. विश्वं रुचैक्यं भजेदित्याशंक्य पुरापुरारिरभवत्फालेक्षणः प्रायशः । पद्माक्षोपि चतुर्भु
13. जोजनिचतुर्वक्रोभवत्पद्मभूः । काळीखड्गमयाद्रमाच कमलं वीणां च वाणीकरे स्तुत्यौदा
14 र्यैस्सुधीभिस्स विजयनगरे रत्नसिंहासनस्थो भूपालान् कृष्णराजः क्षितिपतिरधरी कृत्यदुर्वा
15 रगर्वान् । आगङ्गातीरलंकाप्रथमचरमकादाच हेमाचलांतादासेतोरर्थिसार्थश्रि
16 यमिहबहुळीकृत्यकीर्त्याबभासे ॥ राजाधिराजबिरुदः श्रीराजपरमेश्वरः । वीरप्रतापः
17. श्रीकृष्णदेवराजमहीपतिः । नेत्रेन्दुवेदभूसंख्यागणितेशकजन्मना । साधारणाब्दे वैशा
18, ख्यां कृष्णवेणीसरित्तटे । श्रीमत्परमहंसाख्यपरिव्राड्भ्यो निरंतरं । पदवाक्यप्रमाणा
19. ब्धिपारीणेभ्यो निरंकुशं ॥ श्रीमद्वैष्णवसिद्धांतस्थापकेभ्यस्सदागमैः । सर्वतन्त्रस्वतन्त्रेभ्यः
20 श्रीमद्वागीशयोगिनां ॥ पाणिपंकजसंजात रामचन्द्रतपस्विनां । निजान्तेवासिवर्ये
21 भ्यो वरदेभ्यो वरार्थिनां । विबुधेन्द्रयतीन्द्रेभ्यो भार्याभिस्सहितो मुदा । वेद
22 वेदाङ्गपारीणैस्संख्यावाद्भिः पुरोहितैः ॥ मन्त्रिभिर्देशतत्वज्ञैर्विचार्यजगतीप
23 तिः ॥ प्रतापरुद्रमत्तेभपतिं जित्वा महाहवे । आक्रम्योदयशैलाख्यदुर्गं ग
24. जपतिप्रियं क्षत्रियेद् श्रीनृसिंहाख्य महीपतितनूभवः । कृष्णराजमहीपा
25 लो दानाजितसुरद्रुमः ॥ तत्ताद्दग्विजयं प्राप्य तत्ताद्दघर्षसंयुतः ॥ मठे नित्या
26. न्नदानार्थं । रामचन्द्रार्चनायच । देवस्याखण्डदीपार्थं भूयसे श्रेयसे च
27. नः ॥ अस्मत्प्राचीनभूपानां अनेकसुकृताप्तये । पुत्रपौत्रप्रपौत्रादि राजानां
28 राज्यवृद्धये ॥ श्रीमद्भीमरथी यत्र कृष्णवेणी सरिद्वरां । प्राप तत्सङ्गमक्षेत्रे प्रयागक्षेत्र
29. संनिभे । ग्रामं बेळडोणेदेशे चिक्ककूल्ळीति विश्रुतं । प्राच्यां होंनिदगे बोम्मनहाळ्ळ य
30. स्य दाक्षिणे । खानापुरं प्रतीच्यां च हिरेकूल्लिस्तथोत्तरे । देशे कोल्लूरु मोदरकल्लुद्राप
31 रितः क्रमात् ॥ चतुस्सीमासमायुक्तं द्विखारीभूमिसंयुतं । वापीकूपतटाकाद्यै
32. र्गृहारामैश्च संयुतं ॥ निधिनिक्षेपपाषाणसिद्धसाध्यजलान्वितं । अक्षीणागामिसंयुक्तं
33 बहुभोगं सभूरुहं ॥ शिष्यप्रशिष्यसंभोगयोग्यं विनिमयोचितं । दानार्थधर्मविक्रीति
34. योग्यभाग्यसमन्वितं ॥ विबुधेन्द्रयतींद्रेभ्यो यशस्विभ्यो यशस्विनां । कृष्णरायमही
35. पालो माननीयो मनस्वनां । मन्त्रिभिर्देशतत्वज्ञैर्विचार्यजगतीपतिः ॥ ऋत्विकपुरोहिता
36. चार्यसभ्यसामाजकैर्युतः ॥ श्रीदिग्विजयरामस्य पूजाकाले महामनाः ॥ सहिरण्यो
37 दकं धारापूर्वकं दत्तवान्मुदा ॥ श्रीकृष्णराजभूपालशासनात्ताम्रशासनं । कुशलो मङ्गणा
38. चार्यो व्यलिखद्वीरणात्मजः ॥ श्लोकाः पत्रादिमश्लोकमारभ्य परिसङ्ख्यया । लिखिता- स्ताम्रप
39. त्रेस्मिन् त्रयस्त्रिंशत्सहामुना ॥ दानपालनयोर्मध्ये दानाच्छ्रेयोनुपालनं । दानात्स्वर्गमवाप्नो
40 ति पालनादच्युतंपद ॥ स्वदत्तां परदत्तां वा यो हरेत वसुन्धरां । षष्ठिवर्षसहस्राणि विं
41 ष्ठायां जायते क्रिमिः ॥ एकैव भगिनी लोके सर्वेषामेव भूभुजां । न भोज्या न करग्राह्या विप्र

42 दत्ता वसुन्धरा ॥ स्वदत्ता द्विगुणं पुण्यं परदत्तानुपालनं । परदत्तापहारेण स्वदत्तं निष्फलं
43 भवेत् ॥ सामान्योयं धर्मसेतुर्नृपाणां कालेकाले पालनीयो भवद्भिः । सर्वानेतान्
44 भाविनः पार्थिवेंद्रान् भूयाभूयो याचते रामचन्द्रः ॥

I–B—

॥ श्रीविरूपाक्ष ॥ ०

Transliteration.

Front—

1 ० । namas-tunga-śiraś-chumbi chandra-châmara-châravê । trai-lôkya nagarâ-rambha mûla stambhâ-
2 ya Śambhavê ॥ Harêr-lîlâ-varâhasya damshtrâ damdah sa pâtuvah । Hêmâdri kalasâ yatra
3 dhâtrî chhatra-sriyam dadhau ॥ kalyânâyâstu tad dhâma pratyûha timirâpaham sagajôpy-Aga-
4 jôdbhûtam Harinâpicha pûjyatê ॥ asti kshîra-mayâd dêvaih madhyamânân-mahâmbudhêh । navanîta-
5 m ivōdbhûtam apanîya tamômahah ॥ tasyâsît tanayas tapôbhiratulair-anvarthanâmâ Budhah ।
6 punyair-asya Purûravâ bhujabalair-Âyur-dvishâm nighnataih । tasy-Âyur Nahushôpi tasya tanujô yu
7 ddhê Yayâtih kshitau । khyâtas-tasya tu Turvasur vasunibhah Srî Dêvayânîpatêh ॥ tad-vamsê Dêvakî-jânir jajñê
8 Timmalâbhipah । yaśasvî nripanâthêshu Yadôh Krishna ivânvayê । tatōbhûd Bukkamâjânir Îśvarakshi-
9 tipâlakah । dhanyaudârya-gunôdârô mauli ratnam mahîbhujâm ॥ sarasâd udabhût tasmân Narasim-
10 ha kshitîsvarah । Dêvakî-nandanât Kâmô Dêvakî-nandanâd iva ॥ tatôpy-avârya-vîrya srî Krishna râja mahî-
11 patih । bibharti manikêyûram-iva sarvâm mahîbhujê । kîrtyâ yasya samamtayâprasritayâ
12 viśvam ruchaikyam bhajêd ityâśamkya purâ purârir abhavat Phâlêkshanah prâyaśah । Padmâkshôpi chaturbhu-
13 jôjani Chaturvaktrô bhavat Padmabhûh Kâlî khadgam ayâd Ramâcha kamalam vînâmcha Vânî-karê ॥ stutyaudâ-
14 ryas-sudhîbhis-sa-Vijayanagarē ratna simhâsanasthô bhûpâlân Krishna Râjah kshitipatiradharî kritya durvâ
15 ragarvân । â Gangâtîra Lamkâ prathama charamakâdâcha Hêmâchalâmtâd â Sêtôrarthi sârtha śri-
16 yamiha bahulîkritya kîrtyâ babhâse ॥ râjâdhirâja birudah srî râja paramēśvarah vîrapratâpah
17 srî Krishnadêvarâja mahîpatih ॥ nêtrêndu Vēda-bhû-samkhyâ ganitê Śaka janmanâ । sâdhâranâbdê Vaiśâ-
18 khyâm Krishnavênî sarittatê ॥ Srîmat paramahamsâkhya parivrâdbhyô niramtaram । padavâkya pramânâ-
19. bdhi pârînêbhyô niramkuśam ॥ śrîmad Vaishnava siddhâmta sthâpakêbhyas-sadâgamaih । sarvatamtra svatamtrêbhyah

20. śrîmad Vâgîśayôginâṃ ‖ pânipamkaja samjâta Râmachaṃdra tapasvinâṃ ।
nijâmtêvâsi varyê-

21 bhyô varadêbhyô varârthinâm Vibudhêṃdra yatîṃdrêbhyô bhâryâbhis
sahitô mudâ Vêda-

22. vêdâmga pârînais-samkhyâvadbhih purôhitaih ‖ maṃtribhih dêśatatvajñaih
vichârya jagatî pa-

23 tih ‖ Pratâparudramattêbhapatiṃ jitvâmahâhavê । âkramyôdaya-śailâkhya
durgam Ga-

24. japatipriym । kshatriyêt srî Nrisimhâkhyamahîpati tanûbhavah । Krishṇa
Râjamahîpâ-

25 lô dânâj-jita suradrumah ‖ tat tâdṛig vijayam prâpya tat tâdrigh gharsha
samyutah ‖ mathê nityâ-

26. nna-dânârtham । Râmachandrârchanâyacha dêvasy-âkhamḍa dîpârtham
bhûyasê śrêyasê-

27 nah ‖ asmat prâchîna bhûpânâm anêka sukritâptayê । putra-pautra pra-
pauti âdi râjânâm

28 râjyav riddhayê ‖ srîmad Bhîmarathî yatra Krishnavênîṃ saridvarâṃ ।
prâpa tat-samgamakshêtrê Prayâgakshêtra

29 samnibhê । grâmam Beladonêdêsê Chikkakûllîti viśritaṃ । prâchyâm
Hommiṭṭige Bommanahâlû ya-

30 sya dakshinê । Khanâpuram pratîchyâm cha Hirekûḷlis-tathôttarê । dêśê
Kollûrû Modarakallû dvâpa-

31 ritah kramât ‖ chatus sîmâ samâyuktam dvikhârî bhûmi saṃyutaṃ । vâpî-
kûpa-taṭâkâdyai

32 r-grihârâmaiścha samyutam ‖ nidhi-nikshêpa-pâshâṇa-siddha-sâdhya
jalânvitam âkshînâgâmi samyuktaṃ

33 bahubhôgam sabhûruham ‖ śishya-praśishya saṃbhôga yôgyam vinimayô-
chitaṃ । dânârtha dharma vikrîti

34. yôgya bhâgya samanvitam ‖ Vibudhêmdra yatîmdrêbhyô yaśasvibhyô
yasasvinâm । Krishna-Râya mahî-

35 pâlô mânanîyô manasvanâm ‖ maṃtribhir dêśatatvajñair vichârya
jagatîpatih ‖ ritvik-purôhitâ-

36 chârya sabhya sâmâjikair yutah ‖ srî Dig-vijaya-Râmasya pûjâkâlê
mahâmanâh ‖ sahiranyô-

37. dakaṃ dhârâ-pûrvakam dattavân-mudâ ‖ śrî Krishna-râja-bhûpâla śâsanât
tâmra śâsanam । kusalô Mamganâ-

38 châryô vyalikhad Vîranâtmajah ‖ ślôkâh patrâdimaślôkamârabhya ।
parisamkhyayâ । likhitâs tâmrapa-

39 trêsmin trayastrimśat sahâmunâ ‖ dânapâlanayôr madhyê dânâchhrêyônu-
pâlanaṃ । dânât svargam avâpnô-

40 ti pâlanâdachchutampadam ‖ svadattâm paradattâṃ vâ yôharêta
vasumdharâm । shashthi-varsha sahasâni vim-

41 shthâyâm jâyatê krimih ‖ êkaiva bhaginî lôkê sarvêshâm êva bhûbhujâm ।
na-bhôjyâ na-kara grâhyâ vipra-

42 dattâ vasumdharâ ‖ svadattâ dvigunam punyam paradattânupâlanaṃ
paradattâpa hârêna svadattam nishphalam

43 bhavêt ‖ sâmânyôyam dharmasêtui nripânâṃ Kâlê-Kâlê pâlanîyô
bhavadbhih । sarvânêtâm

44. Bhâvinah pârthimardra bhûyo bhûyô yâchatê Râmachaṃdraḥ ।।

Back side—

O ‖ śrî Virûpaksha ‖O (in Kannada character)

Note

(*see* M. A. R. 1917, Para 111)

This and the following copper plate records belonging to the Raghavendrasvamy matt at Nanjangud have been noticed by Mr R. Narasimhachar in M A.R. 1917. The text and transliteration of those records have now been published with Mr. R. Narasimhachar's note on them

This copper plate inscription consists of only one plate measuring 15″ by 10½″ engraved in Telugu characters After invocation of Sambhu, the Boar incarnation of Vishnu and Ganapati in three seperate verses, the record proceeds to give the Puranic genealogy from the Moon to Turvasu Then the pedigree of Krishna Dēva-Rāya is given thus —In the line of Turvasu was born Tirumala, husband of Dēvaki; his son was Īśvara, husband of Bukkamā, his son was Narasimha, his son Krishna-Rāja We are then told that in the month of Vaisākha of the year Sādhārana corresponding to the Śaka year reckoned by the eyes, the moon, the Vēdas and the earth (1412) on the bank of the Krishnavēnī, the rājādhirāja raja-paramēsvara vīrapratāpa Krishna-Dēva Rāja, son of the lord of the Kshatriyas Narasimha-mahīpati, granted, on the happy occasion of the achievement of victory in battle over Pratāpa-Rudra and the capture of his favourite fort Udayagiri, for the welfare of his ancestors, himself and posterity, the village Chikka-Kūlli consisting of two *khāris* of land situated in Beladone dēsa, at the holy confluence of the Krishnavēni and the Bhīmarathi, with all the usual rights, at the time of the worship of Digvijaya Rāma, to the *paramahamsa parivrājakāchārya*, *padavākya pramānābdhi-pārīna Vaishnava-siddhānta sthāpaka*, *sarvatantra-svatantra*, Vibudhēndra-yatīndra, disciple of Rāmachandra who was the spiritual son (*Karakamala-sanjāta*) of Vāgīsa-yōgi The grant was made by the king in the company of his queens, ministers, ritviks, purōhitas and court pandits in order to provide for the daily gifts of food, the worship of the god Rāmachandra and the maintenance of perpetual lamps in the matha The village was to be enjoyed by the svāmi and his successors in perpetuity Its boundaries are given thus—to the east Honnittige and Bommanahālu, to the south Khānāpura, to the west Hire-Kūlli and to the north Kollūru and Modarakallu By order of the king the grant was engraved by Manganāchārya, son of Vīrana The number of verses in the inscription is given as 33 Then follow five usual final verses, and the signature of the King-śrī Vīrūpāksha in Kannada characters The figure of a boar, the Vijayanagar crest, is carved at the bottom of the plate

All the copper grants of this king that have been hitherto met with in Mysore are in Nāgari characters They generally consist of 3 plates But the present grant which consists of only one plate, is engraved in Telugu characters Further the date given corresponds to 1490 A D. which is about 19 years early for this king seeing that he came to the throne only in 1509 From the other records of this king we learn that he captured Udayagiri in 1513 A D but the present record leads us to suppose that this event took place in 1490 The omission of the *paksha, tithi* and *vāra* is also unusual These circumstances raise a reasonable doubt as to the genuineness of the plate There is also another circumstance to be considered Two images of Rāma are mentioned in connection with Madhva mathas Digvijaya Rāma named in this record is the one which is said to have been consecrated by Madhvāchārya and worshipped by him, the other image named Mūla-Rāma, is the one which is said to have been acquired by Narahari-tīrtha, disciple of

Madhvāchārya It is also said that the former is in the possession of the Uttarādi matha. If this is true, its mention in the present record is inexplicable.

21

Second copper plate record in the same matt (Plate XIV)
Nāgari characters and Sanskrit language

Size $11\frac{1}{2}'' \times 7\frac{1}{2}''$

(3 plates with ring)

ಅದೇ ಶ್ರೀ ರಾಘವೇಂದ್ರಸ್ವಾಮಿಗಳವರ ಮಠದಲ್ಲಿರುವ ಎರಡನೆಯ ತಾಮ್ರಶಾಸನ—ನಾಗರಾಕ್ಷರ ಸಂಸ್ಕೃತ ಭಾಷೆ

ಪ್ರಮಾಣ ೧೧ ೧/೨″ × ೭ ೧/೨″

(3 ಹಲಗೆಗಳು, ಉಂಗುರ ಸಹ)

(1ನೆಯ ಹಲಗೆಯ ಹಿಂಭಾಗ)—

1 ಶುಭಮಸ್ತು ಶ್ರೀ ಗಣಾಧಿಪತಯೇ ನಮಃ—ನಮಸ್ತುಂಗಶಿರಶ್ಚುಂ
2 ಬಿ ಚಂದ್ರಚಾಮರ ಚಾರವೇ ತ್ರೈಲೋಕ್ಯನಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾಯ ಶಂಭವೇ ಹರೇ
3 ರ್ಲೀಲಾವರಾಹಸ್ಯ ದಂಷ್ಟ್ರಾದಂಡಸ್ಸಪಾತುವಃ । ಹೇಮಾದ್ರಿ ಕಲಶಾಯತ್ರ ಧಾ
4 ತ್ರೀಶ್ಛತ್ರಶ್ರಿಯಂ ದದೌ ಕಲ್ಯಾಣಾಯಾಸ್ತು ತದ್ಧಾಮ ಪ್ರತ್ಯೂಹ ತಿಮಿರಾಪಹಂ ಯದ್ಗಜೋಪ್ಯ ಗಜೋ
5 ದ್ಭೂತಂ ಪಂಚಾಸ್ಯೇನಾಪಿ ಲಾಲಿತಂ ।—ಜಯತಿ ಕ್ಷೀರಜಲಧೇರ್ಜಾತಂ ಸರ್ವೇಕ್ಷಣಂ ಹರೇಃ ಆಲಂಬ
6 ನಂ ಚಕೋರಾಣಾ ಮಮರಾಯುಷ್ಕರಂ ಮಹಃ—ಪೌತ್ರಸ್ತಸ್ಯ ಪೂರೂರವಾ ಬುಧ ಸುತಸ್ತಸ್ಯಾಯುರ
7 ಸ್ಯಾತ್ಮಜಸ್ಸಂಜಜ್ಞೇ ನಹುಷೋ ಯಯಾತಿರಭವತ್ತಸ್ಮಾಚ್ಚ ಪೂರುಸ್ತತಃ—ತದ್ವಂಶೇ ಭರತೋ ಬಭೂ
8 ವ ನೃಪತಿಸ್ತತ್ಸಂತತೌ ಶಂತನುಸ್ತತ್ತಯೋರ್ವಿಜಯೋಭಿಮನ್ಯುರುದಭೂತ್ತಸ್ಮಾತ್ಪರೀಕ್ಷಿ
9 ತ್ತತಃ—ನಂದಸ್ತಸ್ಯಾಷ್ಟಮೋಸಾವಸಮಜನಿನವಮಸ್ತಸ್ಯ ರಾಜ್ಞಶ್ಚಳಿಕ್ಯಕ್ಷ್ಮಾಪಸ್ತಸ್ತ
10 ಪ್ತಮ ಶ್ರೀಪತಿ ರುಚಿರ ಭವ ದ್ರಾಜ ಪೂರ್ವೋ ನರೇಂದ್ರಃ—ತಸ್ಯಾಸೀ ದ್ವಿಜ್ಜಳೇಂದ್ರೋ ದಶಮ
11 ಇಹ ನೃಪೋ ವೀರಹೆಮ್ಮಾಳಿರಾಯ ಸ್ತಾರ್ತೀಯೀ ಕೋಮುರಾರೌ ಕೃತ ನತಿ ರುದಭೂತ್ತಸ್ಯಮಾ
12 ಯಾ ಪುರೀಶಃ—ತತ್ತುರ್ಯೋಜನಿ ತಾತ ಪಿಂನಮಮಹೀಪಾಲೋ ನಿಜಾಲೋಕನತ್ರ
13 ಸ್ತಾ ಮಿತ್ರ ಗಣಸ್ತತೋಜನಿ ಹರ್ಷ ದುರ್ಗಾಣಿ ಸಪ್ತಾಹಿತಾತ್—ಅನ್ವೈ ಕೇನ ಸಸೋ
14 ಮಿ ದೇವ ನೃಪತಿ ಸ್ತಸ್ಯೈವ ಜಜ್ಞ ಸುತೋ ಪೀರೋ ರಾಘವ ದೇವರಾಡಿತಿ ತತಃ ಶ್ರೀ ಪಿನ್ನ
15 ಮೋ ಭೂಪತಿಃ ಆರವೀಟಿನಗರೀ ವಿಭೋ ರಭೂದಸ್ಯ ಬುಕ್ಕಧರಣೀಪತಿಸ್ಸು
16 ತಃ—ಯೇನ ಸಾಳುವ ನೃಸಿಂಹರಾಜ್ಯಮಪ್ಯೇಧವಾನ ಮಹಸಾಸ್ಥಿರೀ ಕೃತಂ ಸ್ವಃ ಕಾಮಿನೀಃ
17 ಸ್ವ ತನುಕಾಂತಿಭಿ ರಾಕ್ಷಿಪಂತೀಂ ಬುಕ್ಕಾವನೀಪತಿಲಕೋ ಬುಧ ಕಲ್ಪಶಾಖೀ ಕಲ್ಯಾಣಿನೀಂ ಕ
18 ಮಲನಾಭ ಇವಾಬ್ಧಿಕನ್ಯಾಂ ಬಲ್ಲಾಂಬಿಕಾ ಮುದವಹದ್ಬಹು ಮಾನ್ಯಶೀಲಾಂ ಸುತೇ
19 ವ ಕಲಶಾಂಬುಧೇ ಸ್ಸುರಭಿಲಾಶುಗಂ ಮಾಧವಾತ್ಕುಮಾರ ಮಿವಶಂಕರಾತ್ಕುಲಮ
20 ಹೀಭೃತಃ ಕನ್ಯಕಾ—ಜಯಂತ ಮಸುರ ಪ್ರಭೋ ರಪಿ ಶಚೀವ ಬುಕ್ಕಾಧಿಪಾತ್ ಶ್ರುತಂ ಜ
21 ಗತಿಬಲ್ಲವಾ ಲಭತ ರಾಮರಾಜಂ ಸುತಂ—ಶ್ರೀ ರಾಮರಾಜ ಕ್ಷಿತಿಪಸ್ಯ ಚಿಂತಾಮ
22 ಣೀ ರರ್಩ಿ ಕದಂಬಕಾನಾಂ— ಲಕ್ಷ್ಮೀರಿವಾಂಭೋರುಹ ಲೋಚನಸ್ಯ ಲಕ್ಕಾಂಬಿಕಾಮು
23 ಷ್ಯ ಮಹಿಷ್ಯ ಲಾಸೀತ್ । ತಸ್ಯಾಧಿಕ್ಯೈಸ್ಸಮ ಭವತ್ತನಯಸ್ತ್ರ ಪೋಭಿಃ ಶ್ರೀ ರಂಗ
24 ರಾಜ ನೃಪತಿ ಶ್ಶಶಿವಂಶ ದೀಪಃ—ಆರ್ಸ ಸಮುಲ್ಲಸತಿ ಧಾಮನಿ
25 ಯಸ್ಯ ಚಿತ್ರಂ ನೇತ್ರಾಣಿ ವೈರಿ ಸುದೃಶಾಂಚ ನಿರಂಜನಾನಿ—ಶತೀಂ ತಿರುಮ
26. ಲಾಂಬಿಕಾಂ ಚರಿತ ಲೀಲಯಾರುಂಧತೀ ಪ್ರಥಾಮಪಿ ತಿತಿಕ್ಷಯಾ ವಸುಮತೀ ಯಶೋ
27 ರುಂಧತೀಂ—ಹಿಮಾಂಶುರಿವ ರೋಹಿಣೀಂ ಹೃದಯ ಹಾರಿಣೀಂ ಸದ್ಗುಣೈರವೋ
28 ದತ ಸಧರ್ಮಿಣೀ ಮಯಮವಾ—ಪ್ಯ ವೀರಾಗ್ರಣೀ—ರಚಿತ ನಯವಿ
29 ಚಾರಂ ರಾಮರಾಜಂ ಚ ಧೀರಂ ವರ ತಿರುಮಲರಾಯಂ ವೆಂಕ

(2ನೆಯ ಹಲಗೆಯ ಮುಂಭಾಗ)—

30 ಟಾದ್ರಿ ಕ್ಷಿತೀಶಂ ಅಜನಯತಸ ಪಿತಾನಾನು ಪೂರ್ವ್ವಾ ಕುಮಾರಾ

31 ನಿಹ ತಿರುಮಲ ದೇವ್ಯಾಮೇವ ರಾಜಾ ಮಹೌಜೋಃ—ಸಕಲ ಭುವನ ಕಂಟಕಾ

32 ನರಾರ್ತಿ ಸಮಿತಿ ನಿಹತ್ಯ ಸ ರಾಮರಾಜ ವೀರಃ—ಭರತ ಮನು ಭಗೀರಥಾ

33 ದಿ ರಾಜ ಪ್ರಥಿತ ಯಶಾಃ ಪ್ರಶಶಾಸ ಚಕ್ರಮುರ್ವ್ಯಾಃ—ತ್ರಿಷು ಶ್ರೀರಂಗ ಕ್ಷ್ಮಾ ಪರಿಬೃಢ ಕು

34 ಮಾರೇಷ್ವಧಿರಣಂ ವಿಜಿತಾರಿ ಕ್ಷ್ಮಾಪಾಂ ಸ್ತಿರುಮಲಮಹಾರಾಯ ನೃಪತಿಃ ಮಹೌ

35 ಜಾ ಸ್ಸಾಂಮ್ರಾಜ್ಯೇ ಸುಮತಿ ರಭಿಷಿಕ್ತೋ ನಿರುಪಮೋ ಶಶಾಸೋರ್ವ್ವೀಮಪಿ ತಿಸ್ರುಷು

36 ಮೂರ್ತಿಷ್ವಿವ ಹರಿಃ ಯಶಸ್ವಿನಾಮಗ್ರಸರಸ್ಯ ಯಸ್ಯ ಪಟ್ಟಾಭಿಷೇಕೇ ಸತಿ ಪಾರ್ತ್ಥಿ

37 ವೇಂದೋಃ—ದಾನಾಂಬು ಪೂರೈರಭಿಷಿಚ್ಯ ಮಾನಾದೇವೀ ಪದಂ ಭೂಮಿರಿಯಂಜಗಾಹೇ

38 ಯಸ್ಮಿನ್ ಶಾಸತ್ಯೇಕ ವೀರೇ ಧರಿತ್ರೀಮೇಣಾಕ್ಷೀಣಾಮೇವ ಕಾರ್ಶ್ಯಂ ವಿಲಗ್ನೇಕೌಟಿ

39 ಲ್ಯಂ ತತ್ಕುಂತಲೇ ಕರ್ಕಶತ್ವಂಕದ್ವಕ್ಷೋಜೇ ಚಾಪಲಂ ತತ್ಕಟಾಕ್ಷೇ—ಅನಂತರಂ ತ

40 ತ್ತನಯಃ ಪ್ರತೀತಶ್ಚಕಾಸ್ತಿ ಹಸ್ತಾಪಜಿತ ದ್ವಿಶಾಖೀ ಶ್ರೀ ವೆಂಗಳಂಬ ಚಿರ

41 ಪುಣ್ಯರಾಶಿ ಶ್ರೀರಂಗರಾಯಃ ಶ್ರಿತ ಭಾಗಧೇಯ ವಾರಾಶಿ ಗಾಂಭೀರ್ಯ್ಯ ವಿಶೇಷ ದು

42 ರ್ಯ್ಯಶ್ಚಾರಾಶಿ ದುರ್ಗೌಘಕ ವಿಭಾಳವರ್ಯ್ಯಃ—ಪರಾಷ್ಟ್ರದಿಗ್ರಾಯ ಮನಃ ಪ್ರಕಾಮ ಭಯಂಕರ

43 ಶ್ಯಾಂಗ್ರಧರಾಂತ ರಂಗಃ—ಹತರಿಪುರ ನಿಮೇಷಾನೇಕ ಹೋಯಾಚ ಕಾನಾಂ ಹೊಶಬಿ

44 ರುದರ ಗಂಡೋ ರಾಯರಾ ಉತ್ತಮಿಂಡಃ—ಮಹಿತ ಚರಿತ ಧನ್ಯೋ ಮಂಣಿಯಾನ್ ಸಾಮುಲಾದಿ
ಪ್ರಕ

45 ಟಿತ ಬಿರುದ ಶ್ರೀಃ ಪಾಟಿತಾ ರಾತಿಲೋಕಃ—ಉಭಯ ದಲ ಪಿತಾಮಹೋನತಾನಾಮ ಭಯ ಪ

46. ದೊರ್ಪಣ ತತ್ಪರೋ ರಿಪೂಣಾಂ ಅಯ ಮವಹಲು ರಾಯ ಮಾನಮರ್ದಿತ್ಯಖಿಲಜನ್ಯೈರಭಿ
ಧೀಯ

47 ಮಾನಧಾಮಾ—ತಾಂಡವಿತೋದಯೋ ಬಿರುದ ಮನ್ಯರಗಂಡ ತಯೋದ್ದಂಡ ಬಲೋತ್ಕಲೇಂದ್ರ

48 ಜಯ ಪಂಡಿತ ವೀರಯುತಃ—ಚಂಡಿಮಶಾಲಿ ಬಾಹುಬಲದಂಡಿತ ವೈರಿಗಣೋ ಗಂಡರ

49. ಗೂಲಿ ಮನ್ಯಪೂಲಿಮಾನ್ಯ ಮಹಾಬಿರುದಃ ಸಾರವೀರರಮಯಾ ಸಮುಲ್ಲಸನ್ನಾರವೀಟಿಪು

50 ರಹಾರನಾಯಕಃ—ಕುಂಡಲೀಶ್ವರ ಮಹಾಭುಜ ಶ್ರಯನ್ಮಂಡಲೀಕ ಧರಣೀ ವರಾಹ

51 ತಾಂ—ಚಾಲಿಕ್ಯ ಚಕ್ರವರ್ತಿ ಮಾಣಿಕ್ಯಮಹಾಕಿರೀಟ ಮಹನೀಯಃ ಏ ಬಿರುದರಾಯರಾಹತ

52 ವೇಶ್ಯೈಕ ಭುಜಂಗ ರಮಣೀಯಃ—ಓಷಧಿ ಪತ್ಯುಪಮಾಯಿತ ಗಂಡಸ್ತೋಷಣ ರೂಪಜಿ

53 ತಾಸಮ ಕಾಂಡಃ—ಭಾಷೆಗೆ ತಪ್ಪುವರಾಯರ ಗಂಡಃ ಪೋಷಣ ನಿರ್ಭರ ಭೂನವ ಖಂಡಃ

54 ರಾಜಾಧಿರಾಜ ಸ್ತೇಜಸ್ವೀ ಶ್ರೀ ರಾಜಪರಮೇಶ್ವರಃ ಶಿಷ್ಟಶಂರಕ್ಷಣ ಪರೋ ದುಷ್ಟ

55. ಶಾರ್ದೂಲ ಮರ್ದನಃ ಇತ್ಯಾದಿ ಬಿರುದೈರ್ವಂದಿತತ್ಯಾ ನಿತ್ಯಮಭಿಷ್ಟುತಃ—ಕಾಂಭಜ

56. ಭೋಜಕಾಲಿಂಗ ಕರಹಟಾದಿ ಪಾರ್ಥಿವೈಃ—ಪ್ರತಿಹಾರ ಪದಂ ಪ್ರಾಪ್ತೈಃ ಪ್ರಸ್ತುತಸ್ತುತಿ

57. ಘೋಷಣಃ ಸೋಯಂ ಶ್ರೀರಂಗರಾಯ ಕ್ಷಿತಿಪತಿ ತಿಲಕೋ ರತ್ನಸಿಂಹಾಸನಸ್ಥಃ ಕೀರ್ತ್ಯಾನೀತ್ಯಾನಿರ

58. ಸ್ಯ ನೃಗನಲನಹಷಾ ನಷ್ಯವನ್ಯಾಮಧಾನ್ಯಾ—ಆ ಸೇತೋರಾಸುಮೇರೋರವನಿಸುರನುತಃ
ಸ್ವರಮಾ

59. ಚೋದಯಾದ್ರೇ ರಾಪಾಶ್ಚಾತ್ಯಾ ಚಲಾಂತಾದಖಿಲ ಹೃದಯಮಾವರ್ಜ್ಯ ರಾಜ್ಯಂ ಪ್ರಶಾಸ್ತಿ
ಶುಭಮಸ್ತು ಓಂ

(2ನೆಯ ಹಲಗೆಯ ಹಿಂಭಾಗ)—

60 ಅಶ್ವರತ್ನ ಪಯೋಧೀಂದು ಗಣಿತೇ ಶಕ ವತ್ಸರೇ । ಯುವ ಸಂವತ್ಸರೇ

61 ಖ್ಯಾತೇ ಮಾಸಿ ಚಾಷಾಢ ನಾಮನಿ । ಪಕ್ಷೇವಳಕ್ಷೇ ಪುಣ್ಯಾಯಾಂ ಪ್ರಥಮ ದ್ವಾ

62 ದಶೀ ತಿಥೌ ಪೆರುಕೊಂಡ ಪುರಾವಾಸ ರಾಮಚಂದ್ರಸ್ಯ ಸನ್ನಿಧೌ—ಪದವಾಕ್ಯ ಪ್ರಮಾ

63 ಣಾಬ್ಧಿ ಪಾರಗಾಯ ಸುಯೋಗಿನೇ--ಸರ್ವಶಾಸ್ತ್ರಪ್ರಸೂ ನಾರ್ಥಸೌರಭ್ಯಸರಷಟ್ಪ

64. ದೇ ವಿಜಯೀಂದ್ರ ಸತೀರ್ಥೇಂದ್ರೇ ಸಿಶ್ಯೈಸ್ನಿಗ್ಧತರಾಯಚ--ರಘುನಂದನ ತೀರ್ಥ ಶ್ರೀಪಾ

65. ದ ಹಸ್ತಾಂಬು ಜನ್ಮನೇ—ಸುರೇಂದ್ರತೀರ್ಥ ಶ್ರೀಪಾದ ಗುರವೇ ಪರಮಾತ್ಮನೇ ಚೋಳ

66 ಮಂಡಲರಾಜ್ಯಸ್ಥಂ ತಂಜಾವೂಸೀಮ್ನಿ ಚಸ್ಥಿತಂ ನಿತ್ಯ ವಿನೋದ ಶ್ರೀವಲ
67 ನಾಡೌ ಪಾತ್ತೋಚ ಕೀರ್ತಿತಂ—ವಡಪಿಲ್ಲವ ನಲ್ಲೂರೋಸ್ಸೀಮಾಂತಾತ್ಪ್ರಾಗ್ದಿಶಿಸ್ಥಿ
68 ತಂ ತೊಡುವೆಲ್ಲಿ ಶ್ರೀಶೆಂಬಿಯಂ ಗುಡಿಗ್ರಾಮ ಸೀಮಾಂತ ದಕ್ಷಿಣಂ—ಕಾಟ್ಟುತ್ತೊಟ್ಟಿಗ್ರಾ
69 ಮನತ್ತಾತ್ಸೀಮಾಂತಾದಪಿ ಪಶ್ಚಿಮಂ—ತಿರುಕ್ಕಹಾರ್ವೂರೋರ್ ಪೈತ್ತಿವೆ ಲಿ ಸೀಮಾಂತಯೋರ
70. ಪಿ—ವೆಟ್ಟಾರ್ರ ಶ್ರೀ ಭೋಗವನ್ನದ್ಯಾರುತ್ತರತ ಸ್ಥಿತಂ—ಪುದುಕ್ಕುಡಿಗ್ರಾಮ ಕೇಣಯುತಂ ಕಣಿ
71 ಶಶೋಭಿತಂ—ಪಂಚಾಶತ್ಪರಿ ಮಿತಾಭಿರ್ವೃರ್ತಿಭಿಶ್ಚ ಸಮನ್ವಿತಂ——ನಾವಲೂರಿತಿ
72 ವಿಖ್ಯಾತ ಗ್ರಾಮಸ್ಯ ಪ್ರತಿನಾಮಕಂ—ರಾಮಚಂದ್ರಪುರಂ ಚೇತಿ ಶ್ರಿತಂ ವಾಸ್ತುಪ
73 ಶೋಭಿತಂ—ಆ ಚಂದ್ರಾಮಿಮಂ ಗ್ರಾಮ ಮಗ್ರಹಾರಂ ವಿಧಿತ್ಸಿತಃ—ತಿಂಮಪಾಂಬುಧಿ ಚ
74 ಂದ್ರಸ್ಯ ನಿತ್ಯಂ ಧರ್ಮಪ್ರವೃರ್ತಿನಃ—ವೀರ ಶ್ರೀ ಚವ್ವಭೂಪಸ್ಯ ವಿಜ್ಞಪ್ತಿ ಮನುಪಾಲಯರ್
75. ಸರ್ವಮಾನ್ಯಂ ಚತುಸ್ಸೀಮಾ ಸಂಯುತಂ ಚ ಸಮಂತತಃ—ನಿಧಿಭಿಶ್ಚಾಷ್ಟಭೋ
76 ಗ ಸ್ವೀಕಾರ್ಯೈಶ್ಚ ಸಮನ್ವಿತಂ—ದಾನಾಧಮನ ವಿಕ್ರೀತಿ ಯೋಗ್ಯಂ ವಿನಿಮಯೋಚಿತಂ
77 ಶ್ರೀರಂಗರಾಯ ದೇವೇಂದ್ರಃ ಶ್ರೀಧನೇಶೋ ಮಹಾಯಶಾಃ—ಸಹಿರಣ್ಯಪಯೋಧಾರಾಪೂರ್ವ
78 ಕಂ ದತ್ತವಾನ್ಮುದಾ—ಪ್ರತಿಗೃಹ್ಯಚ ತಂ ಗ್ರಾಮಂ ಸುರೇಂದ್ರೋ ವಿಪ್ರಸಾದ್ವ್ಯಧಾತ್ ವೃತ್ತಿಮಂತೋ
79 ತ್ರ ಲಿಖ್ಯಂತೇ ವಿಪ್ರಾ ವೇದಾಂತ ಪಾರಗಾಃ——ಯಾಜಷೋಪ್ಯಾತ್ರೇಯ ಗೋತ್ರಃ ಶ್ರೀ ತಿರುಮಲಭ
80 ಟ್ಟಜಃ—ಚೆನ್ನಪಟ್ಟಂ ತಿರುಮಲಭಟ್ಟಃ ಷಡ್ವೃರ್ತಿಕೋತ್ರಚ—ಸಹವಾಸಿ ಗುರುಚಣ
81 ಲಕ್ಷ್ಮೀನಾರಾಯಣಸ್ಸುಧೀಃ—ಭಾರದ್ವಾಜಾನ್ವಯೋಭ್ಯೇತಿ ಬಹ್ವೃಚೋವೃರ್ತಿಪಂಚಕಂ
82 ವಿಕಲ ದಾಸಸ್ಯಸುತೋ ಭಾರದ್ವಾಜಾನ್ವಯೋದ್ಭವಃ—ಸುಧೀರಾನಂದಭಟ್ಟೋಪಿಬಹ್ವೃಚೋ
83 ತ್ರತ್ರಿವೃರ್ತಿಕಃ——ಅನಂತಪಂಡಿತಸುತೋ ಗೋವಿಂದಾಚಾರ್ಯ ಕೋವಿದಃ ಉಪನನ್ಯು
84 ಗೋತ್ರ ಭವೋಬಹ್ವೃಚೋತ್ರತ್ರಿರ್ವೃರ್ತಿಕಃ—ಶ್ರೀನಾರಾಯಣಭಟ್ಟಸ್ಯ ಸುತೋ ಗೌತಮ
85 ಗೋತ್ರಜಃ—ಒಹ್ವೃಚೋ ಗಿರಿಭಟ್ಟೋಪಿ ವೃರ್ತಿತ್ರಯ ಮಿಹಾಶ್ನುತೇ-ಕಾತ್ಯಾ
86 ಯನ ಸುಸೂತ್ರೋತ್ರಕಾಶ್ಯಪ ಶ್ಶುಕ್ಲಯಾಜುಷಃ—ತಿಂಮರಸ ಸುತೋ ಭ್ಯೇತಿ ಕೋನಪ್ಪೋ ವೃ
87 ರ್ತಿ ಪಂಚಕಂ——ಅಲ್ಲಿಮಭಟ್ಟಸ್ಯ ಸುತೋ ಭಾರದ್ವಾಜಾನ್ವಯೋದ್ಭವಃ—ಯಾಜುಷ ಶ್ರೀತಿರುಮಲಭ
88 ಟ್ಟೋಪ್ಯತ್ರತ್ರಿವೃರ್ತಿಕಃ —ದೇವಣಭಟ್ಟಸ್ಯಸುತೋಭಾರದ್ವಾಜಾನ್ವಯೋದ್ಭವಃ ಬಹ್ವೃಚೋದೇವ
89 ಣಭಟ್ಟೋವೃರ್ತಿತ್ರಯ ಮಿಹಾಶ್ನುತೇ—ದೇವಪೂಜ್ಯ ಶ್ರೀನಿವಾಸಃ ಶ್ರೀತಿರುಮಲಭಟ್ಟಜಃ—ತಿರು
90 ಮಲಭಟ್ಟಾತ್ಮಜೋ ವೆಂಕಟಯೋಪಿ ಯಾಜುಷೌ—ಹರಿತಗೋತ್ರಾವುಭೌ ಪ್ರತ್ಯೇಕಂ
91 ಚೈಕಾರ್ಧವೃರ್ತಿಕೌ—ಯಾಜುಷ ಶ್ರೀವತ್ಸಗೋತ್ರೋ

(3ನೆಯ ಹಲಗೆಯ ಮುಂಭಾಗ)—

92 ಗುರುರಾಯಸ್ಯನಂದನಃ ವೇಂಕಟೋಪ್ಯಾತ್ರೇಯ ಗೋತ್ರೋ ಬಹ್ವೃಚೋಗೋಪಿನಾ
93 ಥಜಃ—ಶ್ರೀಮತ್ಕೋನೇರಿಭಟ್ಟೋಪಿ ಬಹ್ವೃಚೋ ರಾಘವಾತ್ಮಜಃ—ವಸಿಷ್ಠಗೋ
94 ತ್ರೋಪ್ಯೈಭಲಭಟ್ಟೋಪಿಕನಕಸ್ಯಜಃ—ಯಾಜುಷೋ ಗೌತಮಗೋತ್ರೋ ವೀಣೆ ತಿಂಮ
95 ಪ್ಪಯೋಪಿಚ—ಗೌತಮಸ್ತಿಂಮರಸಜೋ ವೆಂಕಟಯೋಪಿಬಹ್ವೃಚಃ ವೈಸಿಷ್ಠಗೋ
96 ವಸಿಷ್ಠಗೋತ್ರಾ ವಿಠ್ಠಲಸುತ ಸ್ತಿಂಮರಸಾಪಿಚ—ಕಾಶ್ಯಪೋಯಾಜಷಸ್ತಿಂ
97 ಮರಸಭೂರ್ವೆಂಕಟಸ್ಸುಧೀಃ—ರಂಗುಭಟ್ಟಸುತೋಯಾಜುಷಃ ಕೌಶಿಕಾನ್ವಚಃ ಉ
98 ದಯಂ ಭಟ್ಟೋಪಿ ಕೊಂಜುಭಟ್ಟಪುತ್ರೋಪಿ ಯಾಜಷಃ—ಶ್ರೀತಿರುಮಲಭಟ್ಟಶ್ಚ ಶ್ರೀಮ
99. ತ್ತಿಂಮರಸಾತ್ಮಜಃ—ವೆಂಕಟಪ್ಪೋಪಿ ಸರ್ವೇತೇ ಪ್ರತ್ಯೇಕಂ ಚೈಕ ವೃರ್ತಿಕಾಃ
100 ಸುರೇಂದ್ರತೀರ್ಥವರ್ಯೇಣ ಸ್ವಮತೇ ನಿತ್ಯವಾಸಿನಃ—ರಾಮಚಂದ್ರಸ್ಯಪೂಜಾ
101. ರ್ಥಂ ಸ್ಥಾಪಿತಂ ವೃರ್ತಿಸಪ್ತಕಂ—ತದಿದಂನಯಧುರ್ಯಸ್ಯಪ್ರಥಿತ ಶ್ರೀರಂಗರಾಯ
102 ವರ್ಯಸ್ಯ—ಶಾಸನಮತಿವಲ ಶಾಸನತರುಕರ ದಾನಸ್ಯಗುಣನಿದಾನಸ್ಯ
103 ಶ್ರೀರಂಗರಾಯನೃಪತೇ ಸ್ಸಾಸನತಸ್ತಾಂಮ್ರ ಶಾಸನಶ್ಲೋಕಾನ್—ಕವಿಶಾಸನ
104 ಸ್ವಯಂಭೂ ಸ್ಸರಸಮಭಾಣೀತ್ಸಭಾಪತೇ ಸ್ಸೂನುಃ—ಶ್ರೀರಂಗರಾಯಭೂಪಾಲ ಶಾ
105 ಸನಾ ದ್ವೀರಣಾತ್ಮಜಃ—ಶ್ರೀಮದ್ಗಣಪಯಾಚಾರ್ಯೋ ವ್ಯಲಿಖತ್ತಾಂಮ್ರಶಾಸನಂ
106 ದಾನಪಾಲನಯೋರ್ಮಧ್ಯೇದಾನಾಚ್ಛ್ರೇಯೋನು ಪಾಲನಂ—ದಾನಾತ್ ಸ್ವರ್ಗಮ ವಾ

107 ಪ್ನೋತಿ ಪಾಲನಾದಚ್ಯುತಂ ಪದಂ—ಸ್ವದತ್ತಾ ದ್ವಿಗುಣಂ ಪುಣ್ಯ ಪರದತ್ತಾನು ಪಾ
108 ಲನಂ—ಪರದತ್ತಾಪಹಾರೇಣ ಸ್ವದತ್ತಂ ನಿಷ್ಫಲಂ ಭವೇತ್—ಸ್ವದತ್ತಾಂ ಪರ
109 ದತ್ತಾಂ ವಾ ಯೋ ಹರೇತ ವಸುಂಧರಾಂ ಷಷ್ಟಿವರ್ಷ ಸಹಸ್ರಾಣಿ ವಿಷ್ಟಾಯಾಂಜಾ
110 ಯತೇ ಕ್ರಿಮಿಃ—ಏಕೈವ ಭಗಿನೀ ಲೋಕೇ ಸರ್ವೇಷಾ ಮೇವ ಭೂಭುಜಾಂ ನಭೋಜ್ಯಾನಕರ
111 ಗ್ರಾಹ್ಯಾ ವಿಪ್ರದತ್ತಾ ವಸುಂಧರಾ—ಸಾಮಾನ್ಯೋಯಂ ಧರ್ಮಸೇತುರ್ನೃಪಾಣಾಂ ಕಾ
112 ಲೇಕಾಲೇ ಪಾಲನೀಯೋ ಭವದ್ಭಿಃ—ಸರ್ವಾನೇತಾನ್ ಭಾವಿನಃ ಪಾರ್ಥಿ
113 ವೇಂದ್ರಾನ್ ಭೂಯೋ ಭೂಯೋ ಯಾಚತೇ ರಾಮಚಂದ್ರಃ—ರಾಮಚಂದ್ರಾಯ ನಮಃ

(ಕನ್ನಡಕ್ಷರದಲ್ಲಿ) ಶ್ರೀ ವಿರೂಪಾಕ್ಷ

I-B—

1 शुभमस्तु श्रीगणाधिपतये नमः—नमस्तुङ्ग शिरश्चुं
2 बि चन्द्र चामर चारवे त्रैलोक्यनगरारम्भ मूलस्तम्भाय शंभवे हरे
3. लीलावराहस्य दंष्ट्रादंडस्सपातुवः । हेमाद्रिकलशायत्र धा
4. त्रीश्छत्रश्रियंदधौ । कल्याणायास्तु तद्धाम प्रत्यूहतिमिरापहं यद्गजोप्यगजो
5 द्भूतं पश्चास्येनापि लालितं । —जयतिक्षीरजलधेर्जातं सव्येक्षणं हरेः आलम्ब
6 नं चकोराणाममरायुष्करं महः—पौत्रस्तस्य पुरूरवा बुधसुतस्तस्यायुरा
7 स्यात्मजस्सजज्ञेनहुषो ययातिरभवत्तस्माच्चपूरुस्ततः—तद्वंशे भरतो बभू
8 वनृपतिस्तत्संततौ शतनुस्तत्तर्यो विजयोभिमन्युरुदभूत्तस्मात्परीक्षि
9 त्ततः—नन्दस्तस्याष्टमोसौ समजनिनवमस्तस्य राज्ञश्चळिक्ककक्ष्मापस्तस्य
10. ष्टमश्रीपतिरुचिरभवद्राजपूर्वो नरेन्द्रः—तस्यासीद्विज्जळेन्द्रोदशम
11. इहनृपोवीरहेम्माळिरायस्तार्तीयीकोमुरारौकृतनतिरुदभूत्तस्यमा
12. या पुरीशः—तत्तुर्योजनितातपिनममहीपालोनिजालोकनत्र
13. स्तामित्रगणस्ततोजनिहरन् दुर्गाणि सप्ताहितात्—अह्वेकेन ससो
14. मिदेवनृपतिस्तस्यैवजज्ञसुतोवीरोराघवदेवराडिति ततः श्रीपिन्न
15 मो भूपतिः आरवीटिनगरी विभोरभूदस्य बुक्कधरणीपतिस्सु
16. तः—येन साळुवनृसिंहराज्यमप्येधमानमहसास्थिरीकृतं स्वः कामिनीः
17 स्वतनुकान्तिभिराक्षिपंतीं बुक्कावनीपतिलको बुधकल्पशाखी कल्याणिनीं क
18. मलनाभइवाब्धिकन्यां बल्लांबिकामुदवहद्बहुमान्यशीलां सुते
19. वकलशांबुधेस्सुरभिलाशुगं माधवात्कुमारमिवशंकरात्कुलम
20 हीभृतः कन्यका—जयन्तममरप्रभोरपि शचीवबुक्काधिपात् श्रुतञ्ज
21. गति बल्लमालभत रामराजं सुतं—श्रीरामराजक्षितिपस्य चिन्नाम
22. णेरर्थि कदम्बकानां—लक्ष्मीरिवांभोरुह लोचनस्य लक्कांबिकामु
23. ष्य महिष्यलासीत् । तस्याधिकैस्समभवत्तनयस्तपोभिः श्रीरङ्ग
24. राजनृपति श्शशिवंशदीपः—आसन् समुल्लसति धामनि
25 यस्य चित्रं नेत्राणि वैरि सुदृशां च निरञ्जनानि—-शती तिरुम
26. लांबिकां चरित लीलया रुन्धती प्रथामपि तितिक्षया वसुमतीयशो
27 रुन्धतीं—हिमांशुरिवरोहिणी हृदयहारिणी सद्गुणैरमो
28 दत सधर्मिणी मयमवाप्य वीराग्रणीः—रचितनयवि
29. चारं रामराजं च धीरं वरतिरुमलरायं वेंक

II-A—

30. टाद्रिक्षितीशं अजनयत स एता नानुपूर्व्याकुमारा

31. निह तिरुमलदेव्यामेव राजा महौजाः—सकलभुवनकण्टका
32. नरातीन्समितिनिहत्यसरामराजवीरः—भरतमनुभगीरथा
33. दि राजप्रथित यशाः प्रशशास चक्रमुर्व्याः—त्रिषु श्रीरङ्गक्ष्मापरिवृढ कु
34 मारेष्वधिरणं विजितारि क्ष्मापांस्तिरुमलमहारायनृपतिः महौ
35. जास्सांम्राज्ये सुमतिरभिषिक्तो निरुपमेशशासोर्वीमपितिसृषु
36. मूर्तिष्विवहरिः यशस्विनामग्रसरस्य यस्य पट्टाभिषेके सति पार्थि
37. वेदोः—दानांबुपूरैरभिषिच्यमानादेवंपदंभूमिरियं जगाहे—
38. यस्मिन् शासत्येकवीरे धरित्री मेणाक्षीणामेवकार्श्यं विलग्ने कौटि
39. ल्यं तत्कुन्तले कर्कशत्वं तद्वक्षोजेचापलं तत्कटाक्षे—अनन्तरं त
40. त्तनयः प्रतीतश्चकास्ति हस्तापजितद्विशाखी श्रीवेंगळंबाचिर
41. पुण्यराशि श्रीरङ्गरायः श्रितभागधेय वाराशि गांभीर्य्य विशेषदु
42. र्य्यश्चौराचि दुर्गौकविभालवर्य्यः—पराष्ट्रदिग्राय मनः प्रकामभयङ्कर
43. श्शार्ङ्गधरान्तरङ्गः—हतरिपुरानिमेषानोकहोयाचकानां होशबि
44 रुद्रगंडोरायराउत्तमिंडः—महितचरितधन्योमंणियान् सामुलादिप्रक
45 टितविरुद्श्रीः पाटितारातिलोकः—उभयदलपितामहोनतानामभयप
46 दार्पणतत्परो रिपूणां अयमवहलुरायमानमर्दीत्यखिलजमैरभिधीय
47. मानधामा—ताण्डवितोद्यो बिरुद्मन्यरगण्ड तयोद्दंडबलोत्कलेन्द्र
48 जयपण्डितवीरयुतः—चण्डिमशालिबाहुबलदण्डितवैरिगणोगण्डर
49 गूलिमन्य पुलिमान्य महाबिरुदः सारवीररमया समुल्लसन्नारवीटिपु
50. रहारनायकः—कुण्डलीश्वर महाभुजश्रयन्मण्डलीकधरणीवराह
51. तां—चालिक्कचक्रवर्ती माणिक्कमहाकिरीटमहनीयः एबिरुदरायरा
52 वेश्यैकभुजङ्गरमणीयः—ओषधिपत्युपमायित गण्डस्तोषणरूपाजि
53. तासमकाण्डः—भाषेगे तप्पुव रायरगंडः पोषणनिर्भरभूनवखंडः—
54 राजाधिराजस्तेजस्वी श्रीराजपरमेश्वरः शिष्टसंरक्षणपरो दुष्ट
55 शार्दूलमर्दनः इत्यादिबिरुदैर्वन्दितत्या नित्यमभिष्टुतः—काम्बेज
56. भोजकालिङ्गकरहाटादि पार्थिवैः—प्रतीहारपदं प्राप्तैः प्रस्तुतस्तुति
57 घोषणः सोयं श्रीरङ्गरायक्षितिपतितिलकोरत्नसिंहासनस्थः कीर्त्यानीत्यानिर
58 स्य नृगनलनहुषानप्यवन्यामथान्यान्—आसेतोरासुमेरोरवनिसुरनुतस्वरमा
59. चोदयाद्रेरापाश्चात्याचलांतादखिलहृदयमावर्ज्य राज्यं प्रशास्ति शुभमस्तु ओं

II-B—

60. अश्वरत्नपयोधीदुगणितेशकवत्सरे । युवसंवत्सरे
61. ख्याते मासिचाषाढनामनि । वक्षेवळक्षे पुण्यायां प्रथमद्वा
62. दशीतिथौ पेरुंकोंडपुरावासरामचन्द्रस्य सन्निधौ—पदवाक्यप्रमा
63. णाब्धिपारगायसुयोगिने—सर्वशास्त्रपसूनार्थसौरभ्यसद्प
64. दे विजयींद्रसतीर्थेन्द्रसिष्येस्निग्धतराय च—रघुनन्दनतीर्थश्रीपा
65 द हस्ताम्बुजन्मने—सुरेन्द्रतीर्थश्रीपादगुरवे परमात्मने चोळ
66. मण्डल राज्यस्थं तंजावूत्सीम्निचास्थितं नित्यविनोदश्रीवल
67 नाडौ पात्तो च कीर्तितं—वडविल्लवनल्लूरोस्सीमान्तात्प्राग्दिशिस्थि
68 तं तोडुवेल्लि श्री शेम्बियं कुडिग्राम सीमान्तदक्षिणं—काट्टत्तोट्टग्रा
69. मनस्तात्सीमान्तादपि पश्चिमं—तिरुक्कर्हंबूरोन् पैत्तिवेलिसीमान्तयोर

70 पि-वेट्टार्ंश्रीभोगवन्नद्यारुत्तरतस्थितं—पुदुकुडि ग्रामकेण युतंकणि
71 शशोभितं—पञ्चाशत्परिमिताभिर्वृर्तिभिश्च समन्वित —नावलूरिति
72 विख्यातग्रामस्य प्रतिनामकं—रामचन्द्रपुरं चेति श्रितं वास्तूप
73 शोभितं—अचन्द्रार्कमिदं ग्राममग्रहारं विधित्सित· तिंमपाम्बुधि चं
74. द्रस्य नित्यं धर्मं प्रवृर्तिनः—वीर श्रीचव्वभूपस्य विज्ञप्तिमनुपालयन्
75. सर्वमान्यं चतुस्सीमासंयुतं च समन्ततः—निद्यादिभिश्चाष्टभो
76. ग स्वीकारैश्च समन्वितं—दानाधमनविक्रीतियोग्यं विनिमयोचितं
77. श्रीरङ्गरायदेवेन्द्रः श्रीधनेशोमहायशाः—सहिरण्यपयोधारापूर्वं
78 कंदत्तवान्मुदा—प्रतिगृह्यच तं ग्रामं सुरेन्द्रो विप्रसाद्यधात् वृत्तिमन्तो
79 त्र लिख्यन्ते विप्रावेदान्तपारगाः—याजुषोप्यात्रेयगोत्रः श्रीतिरुमलभ
80 ट्टजः—चेन्नपट्टं तिरुमलभट्टः षड्वृर्तिकोत्र च—सहवासिगुरु
81 लक्ष्मीनारायणस्सुधीः—भारद्वाजान्वयो भ्येतिबहृचोवृर्तिपञ्चकं
82 विकलदासस्यसुतो भारद्वाजोन्वयोद्भवः—सुधीरानन्दभट्टोपि बह्वचो
83 त्र त्रिवृर्तिकः—अनन्तपण्डितसुतो गोविंदाचर्य कोविदः उपनन्यु
84 गोत्रभवोवह्वचोत्रात्रिवृर्तिकः—श्रीनारायणबट्टस्य सुतो गौतम
85. गोत्रजः—बह्वचोगिरिभट्टोपि वृर्तित्रयमिहाश्नुते—कात्या
86. यनसुसूत्रोत्रकाश्यपश्शुक्लयाजुषः—तिंमरससुतोभ्येति कोनप्पोवृ
87. र्तिपञ्चकं—अल्लिमभट्टस्यसुतो भारद्वाजान्वयोद्भवः—याजुष श्रीतिरुमलभ
88 ट्टो प्यत्रत्रिवृर्तिकः—देवणभट्टस्य सुतोभारद्वाजान्वयोद्भवः बह्वचोदेव
89 णभट्टोवृर्तित्रयमिहाश्नुते—देवपूजै श्रीनिवासः श्रीतिरुमलभट्टजः—तिरु
90. मलभट्टात्मजो वेङ्कठयोपि याजुषौ—हरितगोत्रावुभौ प्रत्येकं
91 चैकार्धवृर्तिका—याजुषश्रीवत्सगोत्रो

III A —

92 गुरुरायस्य नन्दनः वेंकटोप्यात्रेय गोत्रोबह्वचोगोपिना
93 थजः—श्रीमत्कोनेरिभट्टोपि वह्वचोराघवात्मजः—वसिष्ठगो
94. त्रोप्यौभलभट्टोपिकनकसूजः—याजुषोगौतमगोत्रोवीर्णोतिंम
95 प्पयोपिच—गौतमस्तिमरसजोवेङ्कटयोपिबह्वचः—वैसिष्ठगो
96 वसिष्ठगोत्राविठ्ठलस्सुतस्तिमरसापि च—काश्यपोयाजुषस्ति
97 मरसभूवैंकटस्सुधीः—रंगुभट्टसुतोयाजुषः कौशिकान्वचः उ
98 दयं भट्टोपि कोंजुभट्टपुत्रोपियाजुषः—श्रीतिरुमलभट्टश्च श्रीम
99 त्तिंमरसात्मजः—वेंकटपोपिसर्वेतेप्रत्येकंचैकवृर्तिकाः
100 सुरेन्द्रतीर्थवर्येण स्वमठे नित्यवासिनः—रामचन्द्रस्य पूजा
101 र्थं स्थापितं वृर्तिसप्तकं—तदिदं नयधुर्य्यस्यप्रथितश्रीरङ्गराय
102. वर्य्यस्य—शासनमतिवलशासनतरुकरदानस्य गुणनिदानस्य
103. श्रीरङ्गरायनृपतेस्सासनतस्तांम्रशासनश्लोकान्—कविशासन
104 स्वयंभूस्सरसमभाणीत्सभापतेस्सूनुः—श्रीरङ्गरायभूपालशा
105 सनाद्वीराणात्मजः—श्रीमद्गणपयाचार्योव्यलिखत्तांम्रशासनं
106 दानपालनयोर्मध्येदानाच्छ्रेयोनुपालनं—दानात् स्वर्गमवा
107 प्नोतिपालनादच्युतंपदं—स्वदत्ताद्विगुणंपुण्यपरदत्तानुपा
108. लनं—परदत्तापहारेण स्वदत्तं निष्फलं भवेत्—स्वदत्तां पर

109. दत्तां वा योहरेतवसुन्धरां षष्टिर्वर्षसहस्राणि विष्ठायांजा
110 यतेक्रिमिः—एकैवभगिनीलोके सर्वेषामेव भूभुजां न भोज्यानकर
111 ग्राह्याक्रिप्रदत्तावसुन्धरा—सामान्योयं धर्मसेतुनृपाणां का
112 ले काले पालनीयोभकद्भिः—सर्वानेतान् भाविनः पार्थि
113. वेन्द्रान् भूयो भूयो याचते रामचन्द्रः—रामचन्द्राय नमः

श्री विरूपाक्ष

Transliteration

I-B—

1 śubham-astu śri Ganâdhipatayê-namah namas-tumga śiraś-chum-
2 bi chamdra châmara-châravê trai-lôjya-nagarâiambha-mûla stambhâya Sam-bhavē Harêi-
3 lîlâ-varâhasya damshtrâ-damdas-sa-pâtu vah ꠰ Hêmâdri-kalasā yatra dhâ-
4 tris chchhatia śiyain dadhau ꠰ kalyānâyāstu taddhâma prattyûha-timirā paham yad-gajôpy-Agajôd-
5 bhūtam pañchâsyênâpi lālitam ꠰ jayati Kshîra-jaladêr-jâtam savyêkhsanam Harêh âlamba-
6. nam chakôrânâm amarâyushkaram mahah pautras tasya Purûravâ Budha-sutah tasy Āyura
7 syâtmajas samjañê Nahushô Yayâtirabhavat tasmâchcha Purus-tatah tad-vaśe Bharatô babhû-
8. va nripatih tat samtatau Samtanustattaryô Vijayôbhimanyurudabhût tasmât Parîkshi-
9. t-ttatah—Namdas-tasyâshtamô sau samajani navamas tasya râjñas Cha-likka kshmāpastasta-
10. ptama śrî pati ruchir abhavat râja pûrvô narêndrah tasyâsît Bijjalēndrô daśama
11. iha nripô vîra-Hemmâli-râyah târtîyîkô murârau krita natir udabhût tasya Mâ-
12 yâ-purisah tat-turyôjani Tâta Pimnama mahîpālô nijâlôkanatra-
13 stâ-mitra-ganas-tatô jani haran durgâni saptâhitât ahnaikêna sa sô-
14 midêva nripatis tasyaiva jajña sutô vîrô Râghava Dêvarâditi tatah srî Pinna-
15 mô bhûpatih Āravîti-nagarî vibhôr abhûd asya Bukka dharanî-patis su-
16. tah yêna Sâluva-Nrisimha râjya mapyêdhamâna mahasâ sthirī-kritam svah kâminîh
17. svatanu kâmtibhir ākshipmtîm Bukkâ-vanîpa-tilakô budha-kalpa-śakhî kalyâninîm Ka-
18 malanâbha ivâbhdhi-kanyâm Ballâmbikâ muda vahad bahu mânya śîlâm sutê
19 va Kalasāmbudês-surabhilā śugam Mâdhavât kumâramiva Samkarât Kula-ma-
20 hî-bhritah-kanyakâ Jayamtamamara prabhôr api Sachîva Bukkâdhipa śrutam ja-
21 gati Ballamâlabhata Rāma-râjam sutam śrî-Rāma-râja kshitipasya Chimtâma-
22 nēr arthi kadambakânâm-Lakshmîr ivâmbhôruha-lôchanasya Lâkkambi-kâ mu

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23. shya mahishyalâsit ǀ tasyâ dhikais-samabhavat tanayas-tapôbhih Srîramga-
24 râja-nripatih Śaśi-vamśa-dîpah âsan samullasati dhāmani
25. yasya chitram nêtrâni vairi-sudriśâm cha niramjanâni śatîm Tiruma-
26 lâmbikâm charita-lîlay-Arumdhatî prathâm-api titikshayâ vasumatî yaśô
27 rumdhatîm-Himâmśuriva Rôhinîm hridaya-hârinîm sad-gunair amô
28 data sadharminîm ayam avâpya vîrâgranihrachita-naya vi-
29. châram Râma-râjam cha dhîram vara Tirumala râyam Venka-

II-A—

30 tâdri-kshitîsam ajanayata sa êtân ânupûvyâ kumârâ-
31 n iha Tirumala-dêvyâmêva râjâ mahaujôh sakala-bhuvana-kamtakâ-
32 n arâtîn samiti nihatya sa Râma-râja vîrah Bharata-Manu-Bhagîrathâ-
33 di râja prathita yaśâh pra-saśâsa chakram urvyâh trishu Śrî-Ramga kshmâ-paribridha-ku
34 mârêshvadhiranam vijitâri kshmâpāmś-Tirumala mahârâya nripatih mahau-
35 jas-sâmrâjye sumatir abhishiktô nirupamê śaśâsôrvîm api tisrishu
36. mûrtishviva arih yaśasvinâm agra-sarasya yasya pattâbhishêkê sati pârtthi-
37 vêmdôh dânâmbu-pûrair abhishichyamânâ Dêvî-padam Bhûmir iyam jagâhê
38 yasmin sāsatyêka-vîre Dharitrîm ênâkshînâm êva kârśyam vilagnê kauti-
39. lyam tat kumtalê karkaśatvam tad vakshôjē châpalam tat katâkshe anamtaram ta-
40 ttanayah pratîtas chakâsti-hastâpajita dviśâkhî śrī Vemgalāmbachira-
41. punya-râsi Srîramgarâyah śrita-bhâgadheya vârâsi-gâmbhîrya viśêsha-du-
42 ryyaś-chaurâchi durgau kavibhâla varyyah parâshtra-digrâya-manah prakâma bhayamkara
43 sŚârmga-dharâtarnmgah hata-ripur-animêshâ nôkahô yâchakânâm hośabi-
44. rudara gamdô râyarâutta mindah mahita-charita dhanyô mamniyân śâmu-lâdi piaka-
45 tita-biruda śrîh pâtitárâti lôkah ubhaya-dala-pitâmahô natânâm abhaya-pa-
46. dârpana tatparô ripûnâm ayamava halurâya-mânamardîty-akhila janai rabhidhîya-
47. mânadhâmâ-tâmdavitô-dayô biruda manyara gamda tayôddamda balô tkalêmdra
48. Jayapamdita vîrayutah-chamdima-śâli bâhu-bala damdita vairi-ganô Gamdara
49. gûli manya puli mânya mahâ birudah sâra-vîra-ramayâ samullasan Āravîti-pu-
50 ra-hâra-nâyakah-kumdalîśvara-mahâbhujaśrayan mamdalîka dharanî Varâha
51 tâm Châlikka-Chakravartî mânikka mahâkirîta mahanîyah ê birudarâyarâ
52 vêśyaika bhujanga-ramanîyah-oshadhi-patyupamâyita gandandas tôshana rūpaji-
53 tâsama kândah bhâshege tappuva râyara gandah pôshana nirbhara bhû nava-khamdah
54 râjâdhi-râjas têjasvî śrî-râja paramêśvarah śishta śamrakshanaparô dushta-
55. śârdûla-mardanah ityâdi birudair vamditatyânityam abhishtutah Kâmbeja

56 Bhôja Kâlimga Karahâtâdi pârthivaih pratîhāra-padam-prâptaih prastuta-stuti-
57 ghôshanah sôyam Śrî-ramgarâya-kshitipati tilakô ratna-Sinhâsana-sthah kîrtyâ nîtyâ nira-
58 sya Nriga-Nala Nahushânapy-avanyām athânyân â Sêtôr â Sumêrôr Avani-suranutâh svaiam â
59 chOdayâdrēr â Pâśchâtya chalâmtâd akhila hridaya mâvajrya râjyam prasâsti śubham astu ôm

II-B—

60 aśva-ratna-payôdhîmdu ganitē Śaka-vatsarê Yuva-samvatsare
61 khyâtê mâsi cha Āshâdha nâmani ' pakshê valakshê punyâyâm prathama Dvâ-
62 daśî tithau Perumkomda purâvâsa Râmachamdrasya sannidhau pada-vâkya pramâ-
63 nâbdhi pâragâya suyôgine sarva-śâstra pasûnârtha saurabhya rasa-shatpa-
64 dê Vijayîmdra satîthêmdrê sishyê snigdha-tarâya cha Raghunamdana tîrtha-Śrîpâ-
65 da-hastâmbujanmanē Surêmdratîrtha Śrîpâda guravē paramâtmanê Chôla-
66 mamdala râjyastham Tamjâvûr sîmni cha sthitam nityavinôda śrī Vala
67 nâdau pâttôcha kîrtitam Vadavillava Nallûrôs-sîmâmtât prâgdiśi sthi-
68 tam Toduvelli śri- Śembiyamkudi grâma sîmâmta dakshinam Kâttattotta grâ-
69 ma nattât sîmâmtâdapi paschimam Tirukkaihâvûrôn Paittiveli sîmâm tayôr a-
70 pi Vettâri śrî-Bhôgavannadyâr uttarata sthitam Pudukkudi grâmakēna yutam kani-
71 śa-sôbhitam pañchâsat parimitâbhir vrittibhis cha samanvitam Nâvalûr iti
72 vikhyâta grâmasya prati-nâmakam-Râmachamdrapuram chêti śritam vâstûpa-
73 sôbhitam-â chamdrâkram imam grâmam agrahâram vidhitsitah-Timmapâmbudhi cha-
74 mdrasya nityam dharma pravrutinah vîra śrī Chavvabhûpasya vijñaptim anupâlayan
75 sarvamânyam chatus-sîmâ samyutam cha samamtatah—nidyâdibhischa ashta-bhô-
76 ga svîkâraischa samanvitam—dânâdhamana vikrîti yôgyam vinimayô-chitam
77 Srirangarāya Dêvêndrah śri Dhanêśô mahâ-yaśâh sahiranya payô-dhârâ-pûrva-
78 kam dattavân mudâ-pratigrihya cha tam grâmam Surêmdrô viprasâd vyadhât vrittimamtô-
79 tra likhyamtê viprâ Vêdânta pâragâh Yâjushôpy Ātrêyā gôtrah śrî Tiru-mala Bha-
80 ttajah-Chennapattam Tirumalabhattah shadvrirtikôtracha sahavâsi guru chana
81 Lakshmînârâyanas sudhîh—Bhāradvâjānvayôbhyêti Bahvrichôr vritti pamchakam
82 Vikala-dâsasya sutô Bhâradvâjânvayôdbhavah-sudhîr Ānanda-bhattôpi Bahvri chō-
83 tra trivrirtikah-Anamta pamdita sutô Gôvindâchârya kôvidah Upananyu

84 gôtrabhavô bahvrichôtra trivrirtikah śrî-Nârâyana bhattasya sutô Gautama-
85. gôtrajah-Bahvrichô Giri-bhattôpi vṛirtitrayamihâśnutê Kâtyā-
86 yana su-sûtrôtra Kâsyapaśsukla Yâjushah Timmarasa-sutôbhyêti Kônappô vri-
87. rti pamchakam—Allima bhattasya sutô Bhâradvâjānvayôdbhavah Yâjusha śrī-Tirumalabha-
88 ttôpyatia tri vrirtikah-Dêvana bhattasya sutô Bhâradvâj-ânvayôdbhavah bahvrichô Dêva-
89 na bhattô vrirti trayam ihâśnutê-Dêvapûjai Śrinivâsah sri—Tirumala bhattajah Tiru-
90 mala bhattâtmajô Vemkatayôpi Yâjushau Harita gōtrâ ubhau pratyêkam
91 chaikârdha vrirtikau-Yâjusha Śrivatsa gôtrô

III-A—

92 Guru râyasya namdanah Vemkatôpy-Ātrēya Gôtrō bahvṛichô Gôpinâ-
93 thajah-sriîmat Kônêii bhattôpi Bhavṛichô Râghavâtmajah-Vasishtha gô-
94 trôpy-Aubhala bhattôpi kanaka srijah Yâjushô Gautama gôtro Vîne Timma-
95. ppayōpicha-Gautamas Timmarasajô Vemkatayôpi Bahvrichah Vaisishtha gô
96 Vasishtha-gôtrâ Vitthala sutas Tiṃmarasâpi cha Kâsyapô Yâjushas Tim
97 marrasabhûr Vemkatassudhîh-Ramgubhatṭa sutô Yâjushah Kausikânvachah U-
98 dayam bhattôpi Konjubhatta putrôpi Yâjushah śrî-Tirumala bhattas cha śrîmat-
99 Tammarasâtmajah Vemkatapôpi sarvē tê pratyêkam chaika vṛirtikâh
100. Surêndra-tîrtha varyêna sva-mathē nityavâsinah—Râmachamdrasya pûjâ-
101 rtham sthâpitam vrirti saptakaṃ tadidam naya-dhuryasya prathita Śrî-ramga-râya
102. vaiyasya-sâsana mativala sâsana taru kara dânasya guna-nidânasya
103 Śrîranga-râya nripatēs sâsanatas-tâṃmra śâsana ślôkan-kavi-śâsana
104 Svayambhûh sarasamabhânît Sabhâ patês sûnuh-Sriramgarâya bhûpâla śâ-
105. sanâd Vîranâtmajah śrimad Ganapayâ-châryô vyalikhat tâmmra sâsanam
106. dâna-pâlanayôr madhyê dânât chchhrēyônu pâlanaṃ dânât Svargam avâ-
107. pnôti palanâd achyutam padam-svadattâd dviguṇaṃ punya para-dattânu pâ-
108 lanam-para-dattâpahârêna sva-dattaṃ nishphalam bhavet-sva-dattâṃ para-
109 dattâm vâ yau harêta vasumdharâm shashtir varsha sahasrâni vishthâyâṃ-jâ-
110 yatê krimih-êkaiva bhagini lôkê sarvêshâm êva bhûbhujâm na bhôjyâ na kaia
111. grâhyâ vipra-dattâ visundhara sâmânyôyam dharma-sêtur nṛipāṇâṃ kâ

112 lê kâlê pâlanîyô bhavadbhih-sarvânêtân bhâvinah pârthi
113 vêndrân bhûyô bhûyô yâchate Râmachandrâh Râmachandrâya namah

(in Kannada characters) Srî-Virûpâksha

Note

(*See* M A R 1917, Para 115)

The copper plates on which the present inscription is recorded, are three in number, each measuring 11½″ by 7½″ The record is engraved in Nāgari characters The language is Sanskrit throughout The contents of the grant are mostly similar to those of the published grants of the Karnātaka kings, such as E C. XII, Tumkur 1 and Chiknāyakanahalli 39 and the Dēvanahalli and the Ālamgiri plates (M A R 1910, paras 100 and 101) After giving the purānic genealogy from the Moon to Pūru, the record proceeds to describe the pedigree of Śrīranga-Rāya thus In Pūru's race was born Bharata, in whose line was Santanu, fourth from whom was Vijaya, whose son was Abhimanyu, whose son again was Parīkshit Eighth from him was Nanda, ninth from whom was Chalikka, seventh from whom again was Rāja-narēndra. Tenth from him was Bijjaḷēndra, third from whom was Vīra-Hemmādi-Rāya, lord of Māyāpuri, fourth from whom again was Tāta Pinnama His son was Sōmidēva, who captured seven hill forts in one day. His son was Rāghava Dēva, whose son was Pinnama, lord of Āravīti-nagari His son was Bukka who firmly established even the kingdom of Sāluva Narasimha His son by Ballāmbikā was Rāma-Rāja, whose son by Lakkāmbikā was Śrīranga-Rāja, whose sons again by Tirumalāmbikā were Rāma-Rāja, Tirumala-Rāja and Venkatādri After Rāma-Rāja, Tirumala-Rāya came to the throne and was succeeded by Srī rânga-Rāya, his son by Vengaḷāmbā Then follow the exploits and titles of Śrīranga-Rāya He captured 84 forts, put down the pride of Avahalu-Rāya, defeated the king of Utkala and bore among others, the following titles: *hosi-biruda ra-ganda, rāya-rāvutta-minda. ubhaya-dala-pitamaha, biruda manyara-ganda, gandaragūli, mānya puli, mandalika-dharani-vāraha, Chālikka-chakravarti* and *biruda rāya rāhuta vēsyāika bhujanga.* He was the chief gem in the necklace Āravītipura, and had Manniyān Sāmula and other insignia The inscription then records that on the Prathma-Dvadaśi day of the bright fortnight of the month Āshādha in the year Yuva corresponding to the Śaka year reckoned by the horses, the gems, the oceans and the moon (1497), in the presence of the god Rāmachandra of Perunkollapura, the King granted at the request of the ever charitable Vīra Chevappa-bhūpa, a moon to the ocean Timmapa, with all the usual rights, the village Nāvalūr, surnamed Rāmachandra pura, together with the village Pudukkudi, situated in Nityavinōda-valanādu of Tanjāvūr sīme in the Chōla-mandala kingdom, to the *padavākyapramānābdhi-pāraga*, a bee in gathering the fragrant honey of the flowers the sāstras, Surēndra tīrtha- śrīpāda, spiritual son of Raghunandana-tīrtha-śrīpāda and guru of Vijayēndra-tīrtha The villages consisted of 50 *vrittis* 7 of which were retained by the donee for the worship of the god Rāmachandra of his matha and the rest distributed among various Brahmans. Then follow the names of the Brahmans and the details of the shares The boundaries of the villages granted are thus given —to the west Vadavillava-nallūr; to the north, Toduvelli śembiyenkuḍi,

to the east, Kāttattotta, and to the south, Tirukkarhavūr, Paittiveli and the rivers Vettāru and Bhōgavati. By order of the king the verses of the grant are composed by Sabhāpati's son Kavi-sāsana-svayambhū (apparently a title) and the plates were engraved by Vīrana's son Ganapayāchārya After five usual final verses comes the king's signature—srī Virūpāksha

22

Third copper plate record in the same matt.
Telugu characters and Sanskrit language
Size 11″×8½″ (the last plate only)

ಅದೇ ಶ್ರೀ ರಾಘವೇಂದ್ರ ಸ್ವಾಮಿಗಳವರ ಮಠದ ಮೂರನೆಯ ತಾಮ್ರಶಾಸನ
ಪ್ರಮಾಣ ೧೧″ × ೮ ½″
ತೆಲುಗು ಅಕ್ಷರ (ಕೊನೆಯ ಒಂದು ಹಲಗೆ ಮಾತ್ರ)

(ಮುಂಭಾಗ)—

1 ಕಾಂಭೋಜ ಭೋಜ ಕಾಳಿಂಗ ಕರಹಾಟಾದಿಪಾರ್ಥಿವೈಃ । ಸೌವಿದಲ್ಲ
2. ಪದ ಪ್ರಾಪ್ಯೈಃ ಪ್ರಸ್ತುತ ಸ್ತುತಿ ಘೋಷಣಃ ॥೨೪॥ ಸೋಯಂ ಶ್ರೀರಂಗರಾಜಕ್ಷಿ
3 ತಿಪತಿತಿಲಕೋರತ್ನಸಿಂಹಾಸನಸ್ಥಃ ಕೀರ್ತ್ಯಾನಿತ್ಯಂನಿರಸ್ಯ ನೃಪನಳನಹು
4 ಷಾನಪ್ಯವಧ್ಯಾನಧಾನ್ಯಾ । ಆಸೇತೋರಾಸುಮೇರೋ ರವನಿಸುರನುತಃ ಸ್ವೈತ್ರಿ
5 ರಮಾಚೋದಯಾದ್ರೇ ರಾಪಾಶ್ಚಾದಾಚಲಾಂತಾದಖಿಳಹೃದಯಮಾ
6 ವರ್ಜ್ಯ ರಾಜ್ಯಂ ಪ್ರಶಾಸ್ತಿ ॥೨೫॥ ಅಶ್ವ ರತ್ನ ಪಯೋಬ್ಧೀಂದು ಗಣಿತೇಶಕಜನ್ಮ
7. ನಾ। ಯುವಸಂವತ್ಸರೇ ಮಾಘಮಾಸ್ಯಮೋಘಫಲಪ್ರದೇ ॥೨೬॥ ಕೃಷ್ಣಪಕ್ಷೇತ್ರ
8 ಯೋದಶ್ಯಾಂ ಶಿವರಾತ್ರ್ಯಾಂಮಹಾತಿಥೌ। ಪಂಪಾಕ್ಷೇತ್ರನಿವಾಸಶ್ರೀವಿರೂ
9 ಪಾಕ್ಷಸ್ಯಸಂನ್ನಿಧೌ ॥೨೭॥ ಶ್ರೀಮತ್ಪರಮಹಂಸಾಖ್ಯ ಪರಿವ್ರಾಡೀಶತಾಜು
10. ಷಾಂ। ಪದವಾಕ್ಯಪ್ರಮಾಣಾಬ್ಧಿ ಪಾರೀಣಾನಾಂ ನಿರಂಕುಶಂ ॥೨೮॥ ಶ್ರೀಮದ್ವೈತ್ರಿ
11. ಷ್ಣವ ಸಿದ್ಧಾಂತ ಸಂಸ್ಥಾಪನ ಗರೀಯಸಾಂ ರಾಮಚಂದ್ರ ಪದಾಂಭೋಜ
12 ಪೂಜಕಾನಾಂ ಮುದಾಸದಾ ॥೨೯॥ ಶ್ರೀಮತ್ಸುರೇಂದ್ರ ಯತಿರಾಟ್ಪಾಣಿಪಂ
13. ಕಜಜನ್ಮನಾಂ। ಸದ್ವತಂತ್ರಸ್ವತಂತ್ರ ಶ್ರೀ ವಿಜಯೀಂದ್ರಾರ್ಯಯೋಗಿನಾ
14 ಂ ॥೩೦॥ ನಿಜಾಂತೇ ವಾಸಿನೇ ಮಧ್ವಸಿದ್ಧಾಂತಾರ್ಥೋ ಪದೇಶಿನೇ। ವೇದವೇದಾಂಗತ
15. ತ್ವಾರ್ಥವೇದಿನೇ ಜಿತ ವಾದಿನೇ ॥೩೧॥ ಅಶೇಷತೀರ್ಥಸಂಚಾರ ಪವಿತ್ರೀಕೃತ
16 ಚೇತಸೇ । ವಿದ್ವತ್ಕುಮುದಸಂದೋಹ ಕೌಮುದೀ ಪ್ರಿಯಬಂಧವೇ ॥೩೨॥
17. ರಾಜಾಧಿರಾಜಕೋಟೀರ ಕೋಟಿಕೂಟಾರ್ಚಿತಾಂಘ್ರಯೇ। ಶ್ರೀಸುಧೀಂ
18 ದ್ರಯತೀಂದ್ರಾಯ ಭಕ್ತಾಭೀಷ್ಟಪ್ರದಾಯಿನೇ ॥೩೩॥ ಮರೇನಿತ್ಯಾಂನದಾನಾ
19 ರ್ಥಂ ರಾಮಚಂದ್ರಾರ್ಚನಾಯಚ । ಅಸ್ಮತ್ಪ್ರಾಚೀನಭೂಪಾನಾಮನೇ
20. ಕ ಸುಕೃತಾಪ್ತಯೇ ॥೩೪॥ ಶ್ರೀತಾಮರಗೆರೇರಾಜ್ಯೇ ಗ್ರಾಮಂ ಬಚ್ಚನ ಹಾ
21. ಳುಕಂ। ಗ್ರಾಮಂತಥೈವಬಾಡಾಮಿ ದೇಶೇಖ್ಯಾಡಾಭಿದಂ ಪರಂ ॥೩೫॥ ಮಲಾ
22 ಪ ಹಾರಿಣೀತೀರೆ ತುಂಗಭದ್ರೋತ್ತರೇತಟೇ । ಯಡವಾಳಾಭಿದಗ್ರಾಮಂ ವಾ
23 ನವೀದೇಶಸಂಸ್ಥಿತಂ ॥೩೬॥ ಸಿಂದುಸೂರೋರಥ ಸ್ಥಾಚ್ಚ ಗ್ರಾಮಂ ಚಿಂಚಲ ಸಂಜ್ಞಿ
24. ತಂ ।೦। ಅರಳೀಹಳ್ಳೀ ನಾಮಾನಂ ತಾವುಡು ಗುಂದೇರಧಃಸ್ಥಿತಂ ॥೩೭॥ ಧರ್ಮವಿ
25 ತ್ಸಚಿವೈರೇವಂ ನಿಶ್ಚಿತ್ಯ ಗ್ರಾಮಪಂಚಕಂ । ನಿಧಿನಿಕ್ಷೇಪಪಾಷಾಣಸಿದ್ಧಸಾ
26 ಧ್ಯಜಲಾನ್ವಿತಂ ॥೩೮॥ ಅಕ್ಷೀಣಾಗಾಮಿಸಂಯುಕ್ತಂ ಬಹುಭೋಗ್ಯಂಸಭೂರು
27 ಹಂ। ವಾಪೀಕೂಪತಟಾಕೈಶ್ಚಗ್ರಹಾರಾಮೈಶ್ಚಸಂಯುತಂ ॥೩೯॥ ಶಿಷ್ಯಪ್ರಶಿಷ್ಯ
28 ಸಂಭೋಗ್ಯಯೋಗ್ಯಂ ವಿನಿಮಯೋಚಿತಂ । ದಾನಾರ್ಥಧರ್ಮವಿಕ್ರೀತಿ ಯೋಗ್ಯಭಾಗ್ಯ

(ಹಿಂಭಾಗ)—

29 ಸಮನ್ವಿತಂ । ಪರೀತಃ ಪ್ರಯುತ್ಕೈಃ ಪುರೋಹಿತ ಪುರೋಗಮೈಃ ।೪೦॥
30 ವಿನುತ್ಯೈರ್ವಿಧೈಂಶ್ರೌತ ಪಥಿಕ್ಯೈರ್ಬುಧೈಯು೯ತಃ । ದಿಗಂತವಿಶ್ರಾಂತಕೀರ್ತಿ
31 ಸಂಪನ್ನಶ್ಯುದ್ಧಮಾನಸಃ ।೪೧॥ ಶ್ರೀರಂಗರಾಜಭೂಪಾಲೋಮಾನನೀ
32 ಯೋಮನಸ್ವಿನಾಂ । ಸಹಿರಣ್ಯೋದಕಂಧಾರಾಪೂರ್ವಕಂದ
33 ತ್ತವಾನ್ಮುದಾ ॥೪೨॥ ಶ್ರೀರಂಗರಾಜಭೂಪಾಲಶಾಸನಾದ್ವೀರಣಾತ್ಮಜಃ
34 ಕುಶಲೋ ಮಿಂಗಣಾಂಚಾರ್ಯೋ ವ್ಯಲಿಖತ್ತಾಮ್ರಶಾಸನಂ ।೪೩॥ ಶ್ರೀ
35 ದಾನಪಾಲನಯೋ ರ್ಮಧ್ಯೇದಾನಾಚ್ಛ್ರೇಯೋನುಪಾಲನಂ । ದಾನಾತ್ಸ್ವರ್ಗಮ
36 ವಾಪ್ನೋತಿ ಪಾಲನಾದಚ್ಯುತಂ ಪದಂ ।೪೪॥ ಸ್ವದತ್ತಾದ್ವಿಗುಣಪುಣ್ಯಂಪರ
37 ದತ್ತಾನು ಪಾಲನಂ । ಪರದತ್ತಾಪಹಾರೇಣ ಸ್ವದತ್ತಂ ನಿಷ್ಫಲಂಭವೇತ್ ।೪೫॥
38 ಸ್ವದತ್ತಾಂ ಪರದತ್ತಾಂ ವಾ ಯೋಹರೇತವಸುಂಧರಾಂ । ಷಷ್ಟಿವರ್ಷಸಹ
39 ಸ್ರಾಣಿ ವಿಷ್ಠಾಯಾಂಜಾಯತೇಕ್ರಿಮಿಃ ।೪೬॥ ಏಕೈವಭಗಿನೀಲೋಕೇಸರ್ವೇಷಾ
40\. ಮೇವಭೂಭುಜಾಂ । ನಭೋಜ್ಯಾನಕರ ಗ್ರಾಹ್ಯಾವಿಪ್ರದತ್ತಾವಸುಂಧರಾ ।೪೭॥
41 ಸಾಮಾನ್ಯೋಯಂಧರ್ಮಸೇತುನೃಪಾಣಾಂ ಕಾಲೇಕಾಲೇಪಾಲನೀಯೋಭವ
42 ದ್ಭಿಃ । ಸರ್ವಾನೇತಾರ್ಭಾವಿನಃ ಪಾರ್ಥಿವೇಂದ್ರಾ ಭೂಯೋಭೂಯೋ ಯಾಚ
43 ತೇ ರಾಮಚಂದ್ರಃ
ಶ್ರೀ ವಿರೂಪಾಕ್ಷ

Transliteration

Front—

1\. Kâmhhôja-Bhôja-Kâlimga-Karahâtâdi parthivaih sauvidalla
2 padaprâptaih prastuta stuti ghôshanah |24|| sôyam Śrîramgarâja kshi-
3 tipati tilakô ratna simhâsanasthah kīrtyā nityam nirasyan nipa Nala-Nahu
4 shân-apy-avadhyân-athânyân| âsêtôr-â Sumêrôr avani-suranutah svai-
5\. ramâchôdayâdrêr âpâschâd âchalâmtâd-akhilahridayam â-
6\. varjya râjyam praśâsti |25|| aśva-ratna-payôbdhīmdu ganitê Śakajanma-
7\. nâ| Yuva-samvatsare Mâgha mâsy-amĉgha phala pradê |26|| Krishnapakshē tia-
8 yôdasyâm Śivarâtryâm mahâtithau| Pampâkshêtrnivâsa śrî Virû-
9 pâkshasya samnnidhau ||27|| srîmat-paramahamsâkhya-parivrâdîśatâ-ju-
10 shâm | padavâkya-pramânâbdhi pârînânâm niramkuśam ||28|| śrîmad-Vai-
11 shnava siddhâmta samsthâpana garîyasâm Râmachamdra-padâmbhôja
12 pûjakânâm mudâsadâ |29|| srîmat Surêmdra yatirât-pânipam-
13\. kaja-janmanâm | sadva-tamtra svatamtra śrî Vijayîmdrâryayôginâ-
14 m ||30| nijâmtêvâsinê Madhvasiddâmtārthôpadêśinê | Vêda-Vêdâmga-ta
15 tvârtha vêdinê jitavâdinê |31|| aśêshatîrtha samchâra pavitrîkrita
16\. chêtasê| vidvat-kumuda samdôha kaumudî priya bamdhavê |32||
17 râjâdhirâjakĉtîra kôtikûtârchitâmghrayê śrî Sudhîm-
18 drayatímdrâya bhaktâbhīshta pradâyinê |33|| mathē nityâmna dânâ-
19 itham Râmachamdrârchanâyacha | asmat prâchîna bhûpānâm anê-
20\. ka sukritâptayê ||34|| śrî Tâmaragerê râjyê grâmam Bachchanahâ-
21 lukam| grâmam tathaiva Bâdâmi dêśê Khyâdâbhidam param |35|| Malâ-
22 pahârinî tîrê Tumgabhadrôttarê tatê | Yadavâlâbhida giâmam Mâ-
23\. navîdêśa samsthitam ||36|| Smdbusûrôradhasthâchcha grâmam Chimcha-lasamjñi-
24 tam |0| Aralêhallī nâmânam Távudugumdêradhah sthitam |37|| dharmavi-

25 t-sachivairêvaṃ nischitya grâma pamchakam । nidhi-nikshêpa-pâshâna siddha sâ
26. dhya jalânvitam । 38 ॥ akshînâgâmi samyuktam bahubhôgyam sabhūru
27. ham । vâpî-kūpa-tatâkaiścha-grahârâmaiś-cha samyutaṃ । 39 ॥ śishya-praśishya
28 sambhôgyayôgyam vinimayôchitam । dânârtha dharma vikrîti-yôgya bhâgya

Back—

29. samanvitaṃ । parîtah prayutaih snigdhaih purôhitapurôgamaih । 40 ॥
30 vinutair vividhair srautapathikair vibudhair-yutah । digantavisrāmta kīrti
31. saṃpannassuddhamânasah । 41 ॥ Srîramga râja bhupâlô mânanī-
32. yô manasvinâm । sahiranyôdakam dhârâ-pūrvakam da-
33. ttavân mudâ ॥ 42 ॥ Simhamgarâja bhupâla śâsanât Vîranâtmajah
34. kuśalô Mimganâchâryô vyalikhatntâmra sâsanam ॥ 43 ॥ srî
35 dâna-pâlanayôi madhyê dânâ chhreyônupâlanam dânât svargam a-
36 vâpnôti pâlanâd Āchyutam padam ॥ 44 ॥ sva dattâ-dvigunam punyam para
37 dattânupâlanam । paradattâpahârēna sva dattam nishphalam bhavet ॥ 45 ॥
38 svadattâm paradattâm vâ yôhareta vasumdharâm shashti vaisha saha-
39. srâni vishthâyâm jâyate krimih ॥ 46 ॥ ēkaiva-bhaginî lôke sarvēshâ-
40 mr-ēva bhūbhujâm na bhôjyâ na kara grâhyâ vipra-dattâ vasumdharâ ॥ 47 ॥
41. sâmânyôyam dharmasētur nripânâm kâlē kâlē pâlanîyô bhava-
42. dbhih । sarvân etân bhâvinah parthivēmdrân bhūyô bhūyô yâcha-
43. tē Rāmachṃdriah

sri Virūpâksha

Note.

This is the second copper plate record of Śrī-ranga-Rāya I, received from the Rāghavēndrasvāmi matt of Nanjangūd Only the last plate of this grant is available; hence the record is incomplete It is engraved in Telugu characters while the language is Sanskrit The plate measures 11″ by 8½″. This grant is issued five months after the previous grant It tells us that on the 13th lunar day of the dark-half of the month Māgha in the year Yuva corresponding to the Śaka year reckoned by the horses, the gems, the oceans and the moon (1497) which was the Śivarātri day, in the presence of the god Virūpāksha of the Pāmpā-kshētra, the king granted for the spiritual welfare of his ancestors, five villages, namely, Bachchana-hālu in the Tāmaragere kingdom, Khyāda in Badāmdēśa, Yadvāla on the bank of the Malāpahārinī and the Tungabhadrā in Mānavi-dēśa, Chinchala below Sindusūr and Aralihalli below Tāvudugundi, with all the usual rights, to the expounder of the Madhva-siddhānta, proficient in the Vēdās and Vēdāngas, vanquisher of disputants, possessor of a mind purified by pilgrimages to all the holy places, a moon to the lilies the learned, a garuda in destroying the snakes false ascetics, recipient of high-worship from great kings, Sudhīndra yatīndra, disciple of the paramahamsa parivrājakāchārya, padavākya-pramānābdhi-pārīna, Vaishnavasiddhānta-sthāpaka, worshipper of the lotus feet of the god Rāmachandra, Sarvvatantra-svatantra, Vijayīndra-yōgi, spiritual son of Surēndra-yati, in order to provide for daily gifts of food and the worship of the god Rāmachandra in the Matha. By order of the king, Vīrana's son Minganāchārya engraved the plates. The concluding portion is the same as that of the previous grant It will be seen that in 1575 a grant is made to Surēndra and in the very next year to his disciple's disciple Sudhīndra. We

may naturally expect a longer inteival between the two. Further, this Surēndra also figures as the donee in another giant dated 1513 Either he must have lived very long or there must be two Suiēndias oi there may be some mistake in the name or date or in the iecoid itself

The details of the date, *viz*, S 1497, Yuva sam Māgha ba 13, correspond to Saturday, 28th Januaiy 1576 A D.

23

Fourth copper plate record in the same matt

Telugu characteis and Sanskrit language, 3 Plates Size 11″×8¼″

ಅದೇ ಶ್ರೀ ರಾಘವೇಂದ್ರ ಸ್ವಾಮಿಗಳವರ ಮಠದಲ್ಲಿರುವ ನಾಲ್ಕನೆಯ ತಾಮ್ರಶಾಸನ

3 ಹಲಗೆಗಳು, ತೆಲುಗು ಅಕ್ಷರ

ಪ್ರಮಾಣ ೧೧″×೮¼″

(1ನೆಯ ಹಲಗೆಯ ಹಿಂಭಾಗ)—

o‖ ೧ ‖o

1 ಶ್ರೀ। ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರಚಾಮರ ಚಾರವೇ। ತ್ರೈಲೋಕ್ಯ ನ
2 ಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾಯಶಂಭವೇ। ಹರೇರ್ಲೀಲಾವರಾಹಸ್ಯ ದಂ
3 ಷ್ಟ್ರಾದಂಡಸ್ಸಪಾತುವಃ। ಹೇಮಾದ್ರಿಕಲಶಾಯತ್ರಧಾತ್ರೀ ಛತ್ರ ಶ್ರಿಯಂದಧೌ। ಕಲ್ಯಾಣಾಯಾಸ್ತು ವೋದ್ದಾಮ ಪ್ರತ್ಯೂಹ ತಿಮಿ
4 ರಾಪಹಃ। ಸಗಜೋಪ್ಯಗಜೋದ್ಭೂತಃ ಪಂಚಾಸ್ಯೇನಾಪಿಲಾಲಿತಃ।
5 ಜಯತಿಕ್ಷೀರಜಲಧೇರ್ಜಾತಂ ಸರ್ವೇಕ್ಷಣಂಹರೇಃ। ಆಲಂಬನಂ
6 ಚಕೋರಾಣಾಮಮರಾಯುಷ್ಕರಂಮಹಃ। ಪೌತ್ರಸ್ತಸ್ಯಪುರೂ
7 ರವಾಬುಧಸುತಸ್ತಸ್ಯಾಯು ರಸ್ಯಾತ್ಮಜಃ। ಸಂಜಜ್ಞೇನಹುಷೋ
8 ಯಯಾತಿರಭವತ್ತಸ್ಮಾಚ್ಚಪೂರುಸ್ತತಃ। ತದ್ವಂಶೇಭರತೋಬ
9 ಭೂವನೃಪತಿಸ್ತತ್ಸಂತತೌಶಂತನು ಸ್ತತ್ತುರ್ಯೋವಿಜಯೋಭಿಮ
10. ನ್ಯುರುದಭೂತ್ತಸ್ಮಾತ್ಪರೀಕ್ಷಿತ್ತತಃ। ನಂದಸ್ತಸ್ಯಾತ್ಮಜೋಸೌಸ
11. ಮಜನಿನವಮಸ್ತಸ್ಯ ರಾಜ್ಞಶ್ಚಲಕ್ಕಕ್ಷ್ಮಾಪಸ್ತತ್ಸಪ್ತಮಶ್ರೀನರಪ
12 ತಿರಭವದ್ರಾಜ ಪೂರ್ವೋನರೇಂದ್ರಃ। ತಸ್ಯಾಸೀತ್ಸಜ್ಜನೇಂದ್ರೋ
13. ದಶಮ ಉಡುನೃಪೋವೀರಹೇಮಾನುರೂಪಸ್ತಾತ್ರಿಂಶೀಯೀಕೋ
14. ಮುರಾರಾಕೃತನತಿರುದಭೂತ್ತಸ್ಯ ಮಾಯಾಪುರೀಶಃ।೭‖ ತತ್ತುರ್ಯೋ
15 ಜನಿತಾತಚಿನ್ನಮಮಹೀಪಾಲೋ ನಿಜಾಲೋಕನಶ್ಶಾಸೀನ್ಮಿತ್ರಗಣಸ್ತತೋ
16 ಘನತರಾಃ ದುರ್ಗಾಶ್ಚಯೇನಾವೃತಾಃ। ಅನ್ಯೇಕೇಚನಸೋಗ್ನಿದೇವನೃಪತಿ
17. ಸ್ತಸ್ಯೈವಜಜ್ಞೇಸುತೋ ವೀರೋರಾಘವ ದೇವರಾಡಿತಿತತಶ್ರೀಪಿಂನಮೋ
18 ಭೂಪತಿಃ।೭‖ ಆರವಾಟಿನಗರೀ ವಿಭೋರಭೂಧಸ್ಯ ಬುಕ್ಕಧರಣೀಪತಿ
19 ಸ್ಸುತಃ। ಯೇನಸಂನ್ನುತನೃಸಿಂಹ ರಾಜ್ಯಮಪ್ಯೇಧಮಾನ ಮಹಸಾಸ್ಥಿರೀ
20 ಕೃತಂ।೮‖ ಸ್ವಃಕಾಮಿನೀಸ್ವತನುಕಾಂತಿಭಿರಾಕ್ಷಿಪಂತೀಂ ಬುಕ್ಕಾವನೀಪತಿಲ
21 ಕೋ ನವನೀರಜಾಕ್ಷೀಂ। ಕಲ್ಯಾಣಿನೀಂ ಕಮಲನಾಭ ಇವಾಬ್ಧಿಕನ್ಯಾಂ ಮಲ್ಲಾಂ
22 ಬಿಕಾಮುದವಹದ್ಬಹುಮಾನಶೀಲಾಂ।೯‖ ಸುತೇವಕಲಶಾಂಬುಧೇಃಸುರಭಿ
23 ಳಾಶುಗಂಮಾಧವಾತ್ಕುಮಾರ ಮಿವಶಂಕರಾತ್ಕುಲ ಮಹೀಭೃತಃ ಕನ್ಯಕಾ ಜಯಂ
24 ತ ಮಮರಪ್ರಭೋರಪಿ ಶಚೀವಬುಕ್ಕಾಧಿಪಾತ್ಸುತಂಜಗತಿ ಮಲ್ಲಮಾಲಭತ ರಾ
25 ಮರಾಜಂಸುತಂ।೧೦‖ ಶ್ರೀ ರಾಮರಾಜಕ್ಷಿತಿಪಸ್ಯ ಚಿಂತಾಮಣೇಃ ಪ್ರಭೂತಾರ್ಥಿ

(2ನೆಯ ಹಲಗೆಯ ಮುಂಭಾಗ)—

o‖ ೨ ‖o

26. ಕದಂಬಕಾನಾಂ ಲಕ್ಷ್ಮೀರಿ ವಾಂಭೋರುಹಲೋಚನಸ್ಯ ಲಕ್ಕಾಂಬಿಕಾಭೂ

27 ಚ್ಚಕುಟುಂಬನೀತಿ॥ ೧೧ ॥ ತಸ್ಯಾಧಿಕ್ಯೈಸ್ಸಮಭವತ್ತನಯಸ್ತಪೋಭಿಃ ಶ್ರೀ
28. ರಂಗರಾಜನೃಪತಿ ಶ್ಶಿವಂಶಧೀರಃ। ಅರ್ಸಸಮುಲ್ಲಸಿತ ಕಾಂತಿಭಿರಸ್ಯಚಿ
29. ತ್ರಂ ನೇತ್ರಾಣಿ ವೈರಿ ಸುಹೃದಾಂಚ ನಿರಂಜನಾನಿ। ೧೨ ॥ ಯಸ್ಯ ಶ್ರೀರಾಮರಾಜ
30 ಸ್ಯ ವೈಶ್ಯಾ ಇವ ಮಹೀಭುಜಃ। ಪ್ರಯಚ್ಛಂತಿ ಕರಂನಿತ್ಯ ಮತ್ಯರ್ಥಂಭಯ
31 ಕಂಪಿತಾಃ ॥ ೧೩ ॥ ಯಸ್ಮಿನ್ ಶಾಸತ್ಯೇಕವೀರೇಧರಿತ್ರೀ ಮೇಣಾಕ್ಷೀಣಾ ಮೇವಕಾರ್ಶ್ಯಂವ
32 ಲಗ್ನೇ। ಕೌಟಿಲ್ಯಂ ತತ್ಕುಂತಲೇಕರ್ಕಶತ್ವಂ ತದ್ವಕ್ಷೋಜೇ ಚಾಪಲಂತತ್ಕಟಾಕ್ಷೇ॥
33. ೧೪ ॥ ಮಹಂತಿದಾನಾನಿ ಮಹಾಭುಜೇನ ಕೀರ್ತೇರ್ನಿದಾನಾನಿಕೃತಾನಿಯೇನ।ಯೇ
34 ಷಾಂ ಯಥಾ ಸಂಖ್ಯತಯಾಚ ಪೂರ್ವಂ ಪರಾಜಿತಾಃ ಷೋಡಶಪಾರ್ಥಿವೇಂದ್ರಾಃ
35 ೧೫॥ ಜಿತರಿಪುರನಿಮೇಷ್ಯೈಸ್ತೂಯ ಮಾನೋಪಿನಿತ್ಯಂ ಶಶಬಿರುದರ ಗಂಡೋರಾಯ
36 ರಾಯಾಸ್ತಮಿಂಡಃ। ಪ್ರಥಿತತರ ಚರಿತ್ರಃ ಸಿಂಹಲಾಲಾಟಕಾದಿ ಪ್ರಕಟಿತ ಬಿರು
37 ದಶ್ರೀಃ ಪಾಟಿತಾರಾತಿಲೋಕಃ। ೧೬ ॥ ಉಭಯದಳಪಿತಾಮಹೋನತಾನಾಮುಭ
38 ಯ ಪದಾರ್ಪಣ ತತ್ಪರೋರಿಪೂಣಾಂ। ಅಲಮಯಮರಿರಾಜಮಾನ ಮರ್ದೀತ್ಯ
39. ಖಿಲಜನ್ಯೈ ರಭಿಗೀಯ ಮಾನಧಾಮಾ। ೧೭ ॥ ತಾಂಡವಿತೋದರೋಬಿರುದ ಮಾನ್ಯ
40 ರಗಂಡ ತಯೋದ್ದಂಡ ಬಲಹಃ। ಕರೀಂದ್ರಜಯ ಪಂಡಿತ ವೀರಯುತಃ। ಚಂಡಿ
41. ಮಶಾಲಿ ಬಾಹುಬಲದಂಡಿತ ವೈರಿಗಣಃ। ಗಂಡಗುಳಿ ಮನ್ಯಪುಳಿ ಮಾನ್ಯ
42 ಮಹಾಬಿರುದಃ। ೧೮ ॥ ಸಾರವೀರರರ ಮಯಾಸಮುಲ್ಲಸನ್ನಾರವೇಟಿಪುರದಾ
43 ಯನಾಯಕಃ। ಕುಂಡಲೀಶ್ವರ ಮಹಾಭುಜಾಶ್ರಯನ್ಮಂಡಲೀಕ ಧರಣೀವರಾಹ
44 ತಾಂ। ೧೯ ॥ ಓಷಧಿಪತ್ಯುಪ ಮಾಯಿತ ಗಂಡಃ ಪೋಷಣ ರೂಪಜಿತಾ ಸಮಕಾಂ
45 ಡಃ। ಭಾಷಿಯ ತಪ್ಪುವರಾಯರಗಂಡಃ ಪೋಷಣ ನಿರ್ಭರಭೂವನಖಂಡಃ।
46 ೨೦ ॥ ರಾಜಾಧಿರಾಜಸ್ತೇಜಸ್ವೀ ಶ್ರೀರಾಜಪರಮೇಶ್ವರಃ। ಮೂರುರಾಯರಗಂಡಾ
47 ೦ಕಃ ಪರರಾಜ ಭಯಂಕರಃ। ೨೧ ॥ ಭಾಷಾತಿಲಂಘ್ಯ ಭೂಪಾಲ ಭುಜಂಗಚರಿ
48 ತಸ್ತುತಃ। ಹಿಂದು ರಾಯಸುರತ್ರಾಣೋ ದುಷ್ಟಶಾರ್ದೂಲ ಮರ್ದನಃ ॥ ೨೨ ॥
49 ಇತ್ಯಾದಿ ಬಿರುದೈರ್ನಿತ್ಯಂ ವಂದಿನಾಮಿಷ್ಟದಾಯಕಃ। ನಿತ್ಯಾಂನದಾನ ನಿರತಸ್ಸತ್ಕ
50 ಥಾ ಸಕ್ತಮಾನಸಃ । ೨೩ ॥ ಸೋಯಂ ಶ್ರೀರಾಮರಾಜಃ ಕ್ಷಿತಿಪತಿ ತಿಲಕೋರತ್ನಸಿಂ
51 ಹಾಸನಸ್ಥಃ ಕೀರ್ತ್ಯಾನಿತ್ಯಂ ನಿರಸ್ಯನ್ ನೃಪನಳನಹುಷಾನಪ್ಯವಧ್ಯಾನಧನ್ಯಾನ್
52 ಆಸೇತೋ ರಾಸುಮೇರೋರವನಿಸುರನುತಃ ಸ್ವೈರಮಾಚೋದಯಾದ್ರೇರಾ ಪಾ
53 ಶ್ಚಾಧಾಚಲಾಂತಾದಖಿಳ ಹೃದಯಮಾವರ್ಜ್ಯರಾಜ್ಯಂ ಪ್ರಶಾಸ್ತಿ ॥ ೨೪ ॥
54 ಬಾಣಪಾವಕ ವೇದೇಂದು ಗಣಿತೇಶಕಚಿಹ್ನಿತಃ। ಶ್ರೀಮತಿ ಶ್ರೀಮುಖೇವರ್ಷೇ

(3ನೆಯ ಹಲಗೆಯ ಮುಂಭಾಗ)—

೦ ॥ ೩ ॥೦

55 ಶ್ರೀರಾಮ ನವಮೀದಿನೇ । ೨೫ ॥ ದಕ್ಷಿಣದ್ವಾರಿ ವಿಜಯವಿರಲಸ್ಯಸ್ಥಿತೇ ಮರೇ ರಾಮಾ
56 ಭಿಷೇಕಸಮಯೇ ರಾಮವಿರಲ ಸಂನಿಧೌ। ೨೬ ॥ ಶ್ರೀಮತ್ಪರಮಹಂಸಾಖ್ಯ ಪರಿವ್ರಾ
57 ಡೀಶತಾಜುಷಾಂ। ಪದವಾಕ್ಯ ಪ್ರಮಾಣಾಬ್ಧಿ ಪಾರೀಣಾನಾಂ ನಿರಂಕುಶಂ ॥ ೨೭ ॥ ಶ್ರೀ
58 ಮದ್ವೈಷ್ಣವ ಸಿದ್ಧಾಂತ ಸಂಸ್ಥಾಪನಗರೀಯಸಾಂ। ರಾಮಚಂದ್ರಪದಾಂಭೋಜಪೂ
59 ಜಕಾನಾಂ ಮುದಾಸದಾ। ೨೮ ॥ ಶ್ರೀ ಜಿತಾಮಿತ್ರ ತೀರ್ಥಾರ್ಯ ಪಾಣಿಪಂಕಜ ಜ
60 ನ್ಮನಾಂ। ಸರ್ವತಂತ್ರಸ್ವತಂತ್ರ ಶ್ರೀ ರಘುನಂದನಯೋಗಿನಾಂ। ೨೯ ॥ ನಿಜಾಂ
61 ತೇವಾಸಿನೇಮಧ್ವ ಸಿದ್ಧಾಂತಾರ್ಥೋಪದೇಶಿನೇ। ವೇದವೇದಾಂಗ ತತ್ವಾರ್ಥವೇ
62. ದಿನೇ ಜಿತವಾದಿನೇ। ೩೦ ॥ ಅಶೇಷತೀರ್ಥ ಸಂಚಾರಪವಿತ್ರೀಕೃತ ಚೇತಸೇವಿದ್ವತ್ಕು
63 ಮುದ ಸಂದೋಹ ಕೌಮುದೀಪ್ರಿಯ ಬಂಧವೇ । ೩೧ ॥ ರಾಜಾಧಿರಾಜಕೋಟೀ
64. ರ ಕೋಟಿಕೂಟಾರ್ಚಿತಾಂಘ್ರಯೇ ಶ್ರೀಸುರೇಂದ್ರಯತೀಂದ್ರಾಯಭಕ್ತಾಭೀ
65 ಷ್ಟ ಪ್ರದಾಯಿನೇ। ೩೨ ॥ ಮುದುಗಲ್ಲುಮಹಾದೇಶೇ ಮಯೂರಕ್ಷತ್ರಗಂ ಮರಂ। ವಿ
66 ಬುಧೇಂದ್ರಯತೀಂದ್ರೇಭ್ಯಃ ಪ್ರಾಗೇವಾರ್ಯೈಃ ಸಮರ್ಪಿತಂ। ೩೩ ॥ ಆನೇಹೊಸೂ
67. ರು ನಾಮಾನಂ ಗ್ರಾಮಂಜನಪದ್ಮೈರ್ಯುತಂ। ತಥಾಕೊಪ್ಪಳದೇಶೇಪಿ ಲೇಪಗಿರ್ಯ

68 ಭಿಧಂ ಪರಂ । ೩೪ ॥ ಗ್ರಾಧುಂಗಂಗಾವತೀದೇಶೇ ಶಿರುಗಾಪುರನಾಮಕಂ ಮಲ್ಲಾ
69 ಪುರಂ ಹೊನ್ನಮಟ್ಟೆ ಗ್ರಾಮಂ ಕುಪ್ಪಿಗಿದೇಶಗಂ। ೩೫ ॥ ತಥಾಟೆಕ್ಕಲಕೋಟ್ಯಾಖ್ಯ
70 ದೇಶೇಗ್ರಾಮಂ ಮನೋಹರಂ। ಹೇರಕಲ್ಲಿತಿ ವಿಖ್ಯಾತಂ ತುಂಗಭದ್ರಾತಟಸ್ಥಿತ
71 ಂ । ೩೬ ॥ ಏವಂ ನಿಶ್ಚಿತ್ಯ ದೇಶಜ್ಞೈ ಗ್ರಾಮಷಟ್ಕಂ ಸುಮಂತ್ರಿಭಿಃ। ನಿಧಿನಿಕ್ಷೇಪ ಪಾ
72 ಷಾಣ ಸಿದ್ಧಸಾಧ್ಯ ಜಲಾನ್ವಿತಂ। ೩೭ ॥ ಅಕ್ಷೀಣಾಗಾಮಿಸಂಯುಕ್ತಂ ಬಹುಬೋ
73 ಗ್ಯಂ ಸಭೂರುಹಂ। ವಾಪೀಕೂಪತಟಾಕಾದ್ಯೈರ್ಗ್ರಹಾರಾಮೈಶ್ಚಸಂಯುತ
74. ಂ । ೩೮ । ಶಿಷ್ಯಪ್ರಶಿಷ್ಯಸಂಭೋಗಯೋಗ್ಯಂ ವಿನಿಮಯೋಚಿತಂ। ದಾನಾರ್ಧಧರ್ಮ ವಿಕ್ರೀ
75 ತಿಯೋಗ್ಯಭಾಗ್ಯ ಸಮನ್ವಿತಂ। ೩೯ ॥ ಪರಿತಃ ಪ್ರಯುತ್ಯೈಃ ಸ್ನಿಗ್ಧೈಃ ಪುರೋಹಿತಪು
76 ರೋಗಮೈಃ। ವಿನುತ್ಯೈರ್ವಿಧೈಃ ಶ್ರೌತಪಥಿಕೈ ರ್ಬುಧೈಯುತಃ। ೪೦ ॥ ಶ್ರೀ
77 ರಾಮರಾಜಭೂಪಾಲೋ ಮಾನನೀಯೋಮನಸ್ವಿನಾಂ। ಸಹಿರಣ್ಯೋದಕಂ
78 ಧಾರಾಪೂರ್ವಕಂ ದತ್ತವಾನ್ಮುದಾ ॥ ೪೧ ॥ ಶ್ರೀರಾಮರಾಜ ಭೂಪಾಲಶಾಸ
79 ನಾದ್ವೀರಣಾತ್ಮಜಃ। ಕುಶಲೋಮಂಗಣಾಚಾರ್ಯೋ ವ್ಯಲಿಖತ್ತಾಮ್ರಶಾಸನಂ।
80 ೪೨ ॥ ದಾನಪಾಲನಯೋರ್ಮಧ್ಯೇದಾನಾಚ್ಛ್ರೇಯೋನುಪಾಲನಂ।ದಾನಾತ್ಸ್ವರ್ಗ
81 ಮವಾಪ್ನೋತಿ ಪಾಲನಾದಚ್ಯುತಂ ಪದಂ॥ ೪೩ ॥

(೩ನೆಯ ಹಲಗೆಯ ಹಿಂಭಾಗ)—

82 ಸ್ವದತ್ತಾದ್ವಿಗುಣಂ ಪುಣ್ಯಂ ಪರದತ್ತಾನುಪಾಲನಂ। ಪರದತ್ತಾಪಹಾರೇಣ ಸ್ವದತ್ತ
83 ಂ ನಿಷ್ಫಲಂ ಭವೇತ್। ೪೪ ॥ ಸ್ವದತ್ತಾಂ ಪರದತ್ತಾಂ ವಾ ಯೋಹರೇತವಸುಂಧರಾಂ।
84. ಷಷ್ಠಿರ್ವರ್ಷ ಸಹಸ್ರಾಣಿ ವಿಷ್ಠಾಯಾಂ ಜಾಯತೆ ಕ್ರಿಮಿಃ। ೪೫ ॥ ಏಕೈವಭಗಿನೀ ಲೋಕೇ
85 ಸರ್ವೇಷಾಮೇವಭೂಭುಜಾಂ। ನಭೋಜ್ಯಾನಕರಗ್ರಾಹ್ಯಾವಿಪ್ರದತ್ತಾವಸುಂಧ
86 ರಾ। ೨೬ ॥ ಸಾಮಾನ್ಯೋಯಂ ಧರ್ಮಸೇತುರ್ನೃಪಾಣಾಂ ಕಾಲೇಕಾಲೇ ಪಾಲನೀಯೋ
87 ಭವದ್ಭಿಃ। ಸರ್ವಾನೇತಾನ್ ಭಾವಿನಃ ಪಾರ್ಥಿವೇಂದ್ರಾನ್ ಭೂಯೋಭೂಯೋ ಯಾ
88 ಚತೇ ರಾಮಚಂದ್ರಃ ॥ ಶ್ರೀ ॥

(ಕನ್ನಡಕ್ಷರದಲ್ಲಿ) ಶ್ರೀ ವಿರೂಪಾಕ್ಷ

I-B—

1. श्री। नमस्तुंग शिरश्चुंबि चंद्रचामर चारवे। त्रैलोक्य न
2 गरारम्भ मूलस्तंभाय शंभवे। हरेर्लीलावराहस्य दं
3 ष्ट्रादंडस्सपातुवः । हेमाद्रि कलशायत्रधात्री छत्र श्रियंदधौ । कल्याणायास्तुवोद्दाम प्रत्यूह तिमि
4 रापहः। सगजोप्यगजोद्भूतः पञ्चास्येनापिलालितः।
5 जयतिक्षीरजलधेर्जातं सव्येक्षणं हरेः। आलंबनं
6 चकोराणा ममरायुष्करं महः। पौत्रस्तस्य पुरू
7. रवा बुधसुतस्तस्यायुरस्यात्मजः। सजज्ञेनहुषो
8 ययातिरभवत्तस्माच्चपूरुस्ततः। तद्वंशे भरतो ब
9 भूव नृपतिस्तत्संतौशंतनुस्तत्तुर्यो विजयोभि म
10 न्युरुद्भूत्तस्मात्परीक्षत्तनः। नंदस्तस्यत्माजोसौ स
11 मजनि नवमस्तस्य राज्ञश्चलक्कक्ष्मापस्तत्सप्तम श्री नरप
12. ति रभवद्राज पूर्वोनरेन्द्रः। तस्यासीत्सज्जनेन्द्रो
13 दशम उडुनृपो वीरहेमानुरूपस्तार्तीयीको
14. मुरारौकृतनतिरुद्भूत्तस्य मायापुरीशः॥ ६॥ तत्तुर्यो
15. जनितात चिन्नममहीपालो निजालोकनश्चासीन्मित्रगणस्ततो
16. घनतराःदुर्गाश्रयेनावृताः। अन्येकेचनसोग्निदेव नृपति।

17 स्तस्यैवजज्ञेसुतो वीरोराघवदेवराडितितत श्री पिंनमो
18 भूपतिः ॥ ७ ॥ आरवीटिनगरीविभोरभूदस्य बुक्क धरणी पति
19 स्सुतः। येनसंत्रुतनृसिंह राज्यमप्येधमान महसास्थिरी
20. कृतं ।८॥ स्वः कामिनीस्वतनुकांतिभिराक्षिपंतीं बुक्कावनी पतिल
21. को नवनीरजाक्षीं। कल्याणिनी कमलनाभ इवाब्धि कन्यां मल्लां
22 बिका मुदवहद्बहुमानशीलां।९॥ सुतेव कलशांबुधेः सुरभि
23 ळाशुगं माधवात्कुमारमिव शङ्करात्कुलमहीभृतः कन्यकाजयं
24. तवमर प्रभोरपि शचीवबुक्काधिपात्सुतं जगतिमल्लमालभत रा
25. मराजंसुतं।१०॥ श्रीरामराजक्षितिपस्य चितामणेः प्रभूतार्थि

II-A—

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26 कदंब का नाम् लक्ष्मी रिवांभोरुहलोचनस्य लकांबिका भू
27. श्च कुटुंबनीति॥ ११॥ तस्याधिकैस्समभवत्तनयस्तपोभिः श्री
28 रंगराजनृपतिश्शशिवंशधीरः। अलनूसमुल्लसित कांतीभिरस्य चि
29 त्रं नेत्राणि वैरि सुहृदां च निरंजनानि॥ १२॥ यस्य श्री रामराज
30. स्य वैश्या इव महीभुजः। प्रयच्छन्तिकरं नित्यमत्यर्थं भय
31 कंपिता.॥ १३॥ यस्मिन् शासत्येकवीरे धरित्रीमेणाक्षीणामेवकार्श्यं व
32. लग्ने। कौटिल्यं तत्कुंतलेकर्कशत्वं तद्वक्षोजे चापलं तत्कटाक्षे॥
33 १४॥ माहंतिदानानि महाभुजेन कीर्तेर्निदानानि कृतानि येन। ये
34 षां यथा संख्यतयाच पूर्वं पराजिताः षोडशपार्थिवेन्द्राः॥
35. १५॥ जितरिपुरनिमेषैस्तूयमानोपि नित्यं शश बिरुदर गंडोराय
36 रायास्तमिंडः। प्रथिततर चरित्रः सिंहलालाटकादि प्रकटित बिरु-
37 द श्रीः पाटितारातिलोकः।१६॥ उभयदळ पितामहोनतानामभ
38 य पदार्पण तत्परोरिपूणां। अलमयमरिराजमानमर्दीत्य
39 खिलजनैरभिगीयमानधामा।१७॥ तांडवितोद्रोबिरुदमान्य
40. र गंड तयोद्दंड वलहः। करीन्द्रजयपण्डित वीरयुतः। चंडि
41. म शालिबाहुवल दण्डित वैरिगण.। गंडगुळि मन्यपुळिमान्य
42. महाबिरुदः।१८॥ सारवीररमया समुल्लसन्नारवेटि पुरदा
43. य नायकः। कुण्डलीश्वरमहाभुजाश्रयन्मण्डलीक धरणीवराह
44 तां।१९॥ ओषधिपत्युपमायित गण्डः तोषणं रूपजिता समकां
45. डः। भाषियतप्पुवरायरगंडः पोषण निर्भरभूवनखण्डः।
46. २०॥ राजाधिराजस्तेजस्वी श्री राजपरमेश्वरः। मूरुरायरगण्डा
47 ङ्कः परराज भयंकरः।२१॥ भाषातिलङ्घ्य भूपाल भुजंग चरि
48 तस्तुतः। हिन्दु राय सुरत्राणो दुष्टशार्दूल मर्दनः॥ २२॥
49. इत्यादि बिरुदैर्नित्यं वंदिनामिष्टदायकः। नित्यां न दाननिरतस्सत्क
50 था सक्त मानसः।२३॥ सोयं श्रीरामराजः क्षितिपति तिलकोरत्नसिं
51 हासनस्थः कीर्त्या नित्य निरस्यन् नृपनळनहुषानप्यवध्यान धन्यान्।
52. आसेतो रासुमेरोरवनिसुरनुतः स्वैरमाचोदयाद्रेरा पा
53 श्चादाचलान्तादखिळहृदयमावर्ज्य राज्यं प्रशास्ति॥ २४॥
54. बाण पावकवेदेंदु गणितेशाकचिह्नितः। श्रीमति श्रीमुखेवर्षे

III-A—

० ॥ ३ ॥ ०

55 श्रीरामनवमीदिने । २५ ॥ दक्षिणद्वारि विजयविठलस्य स्थिते मठे गामा
56 भिषकसमये राम विठलसंनिधौ । २६ ॥ श्रीमत्परमहंसाख्य परिव्रा
57. डीशताजुषां । पदवाक्य प्रमाणाब्धिपारीणानां निरङ्कुशं २७ ॥ श्री
58. मद्वैष्णव सिद्धान्त संस्थापन गरीयसां । रामचन्द्र पदांभोज पू
59 जकानां मुदासदा । २८ ॥ श्रीजितामित्र तीर्थार्यपाणिपंकज ज
60. न्मनां । सर्वतन्त्रस्वतन्त्र श्रीरघुनन्दन योगिनां । २९ ॥ निजां
61 तेवासिनेमध्व सिद्धान्तार्थोपदेशिने । वेदवेदाङ्गतत्वार्थवे
62 दिनेजितवादिने । ३० । अशेषतीर्थसंचारपवित्रीकृतचेतसे विद्वत्कु
63 मुद संदोहकौमुदी प्रियबंधवे । ३१ । राजाधिराज कोटी
64 रकोटिकूटार्चिताङ्घ्रये श्री सुरेन्द्र यतीन्द्रायभक्ताभी
65. ष्टप्रदायिने । ३२ ॥ मुदगल्लुमहादेशे मयूरक्षेत्रगं मठं । वि
66 बुधेन्द्रयतीन्द्रेभ्यः प्रागार्यैः समर्पितं । ३३ ॥ आने होसू
67 रु नामानां ग्रामं जनपदैर्युतं । तथा कोप्पळदेशेपि लेपगिर्य
68 भिदं परं । ३४ ॥ ग्रामंगङ्गावतीदेशे शिरुगापुरनामकं मल्ला
69. पुरं होन्नमट्टिग्रामं कुष्टिगिदेशगं । ३५ । तथाटेक्कलकोट्याख्य
70 देशेग्रामं मनोहरं । हेरकल्विति विख्यातं तुङ्गभद्रा तटस्थित
71 ० । ३६ ॥ एवं निश्चित्य धेशाश्चैर्ग्रामषट्कं सुमन्त्रिभिः निधिनिक्षेप पा
72. षाण सिद्धसाध्य जलान्वितं । ३७ ॥ अक्षीणागामिसंयुक्तं बहुभो
73 ग्यं सभूरुहं । वापीकूपतटाकाद्यैर्महारामैश्च संयुत
74 ० । ३८॥ शिष्यप्रशिष्य संभोगयोग्यं विनिमयोचितं । दानाधेधर्मविक्री
75. तियोग्यभाग्यसमन्वितं । ३९ ॥ परितः प्रयुतैः स्निग्धैः पुरोहित पु
76 रोगमैः । विनुतैर्विविधैः श्रौतपथिकैर्विबुधैर्युतः । ४० ॥ श्री
77 रामराजभूपालो माननीयोमनस्विनां । सहिरण्योदकं
78 धारापूर्वकं दत्तवान्मुदा ॥ ४१ ॥ श्रीरामराज भूपाल शास
79 नद्धीरणात्मजः । कुशलोमङ्गणाचार्योव्यलिखत्ताम्रशासनं ।
80 ८२ ॥ दानपालनयोर्मध्ये दानाच्छ्रेयोनुपालनं । दानात्स्वर्ग
81 मवाप्नोति पालनादच्युतं पदं ॥ ४२ ॥

III-B—

82 स्वदत्ताद्द्विगुणं पुण्यं परदत्तानुपालनं । परदत्तापहारेण स्वदत्त
83 ० निष्फलंभवेत् । ४४ ॥ स्वदत्तां परदत्तां वा योहरेतवसुन्धरां ।
84 षष्टिवर्षसहस्राणि विष्ठायां जायते क्रिमिः । ४६ ॥ एकैवभगिनीलोके
85 सर्वेषामेवभूभुजां । नभोज्यानकरग्राह्या विप्रदत्तावसुंध
86 रा । २६ सामान्योयं धर्मसेतुर्नृपाणां कालेकालेपालनीयो
87. भवद्भिः । सर्वानेतान् भाविनः पार्थिवेन्द्रान् भूयोभूयोया
88 चते रामचन्द्रः ॥ श्री ॥

श्री विरूपाक्ष.

Translıteıatıon

I-B—

1 srî ǀ nams-tumga sııaś-chumbı chamdra châmara châravê ǀ traı-lôkya-na-
2 garârambha mûla-stambhâya Śambhavê ǀ Harêr lîlâ varâhasya dam-
3 shtrâdamdas-sapâtuvah ǀ Hêmâdrı kalaśâ yatıa dhâtrī chchatra śrıyam dadhau ǀ kalyânâyâstu vôddâma prathyûha tımı-
4 ıâpahah ǀ sagaȷôpyagaȷôdbhûtah pamchâsyênâpı lâlıtah ǀ
5 ȷayatı kshîra ȷaladhêr ȷâtam savyēkshanam Harêh ǀâlambanam
6 chakôrânâm amarâyushkaram ınahah ǀ pautrastasya Purû-
7 ravâ Budha-sutas tasy Āyuı asyâtınaȷah ǀ samȷaȷñê Nahushô
8 Yayâtıı abhavat tasmâchcha Pûrus tatah tadvamsê Bharatô ba-
9 bhûva nrıpatıs-tatsamtatau Śamtanus tatturyô Vıȷayôbhıma-
10 nyur udabhût tasmât-Parîkshat-tatah ǀ Namdas tasyâtınaȷô sau sa-
11 maȷanı navamas tasya râȷñas-Chalakka kshmâpas tat-saptama srî naıapa-
12 tıı abhavat râȷapûıvô narêmdrah ǀ tāsyâsît Śaȷȷanêmdrô
13 daśama Udunııpô vîra Hêmânurûpas tārtîyıkô
14 Murârau krıtanatıı udabhût tasya Mâyâpurîsah ǁ6ǁ tatturyô-
15 ȷanı Tâta-Chınnama mahîpâlônıȷâlôkanas châsîn mıtıagaıas tatô
16 ghanatarâh durgâscha yênâvrıtâh ǀ anyê kêchana sôgnıdêvanrıpatı-
17 stasyaıva ȷañê sutô vîrô Râghavadêvaı âdıtı tata srî pımnamô
18 bhûpatıh ǁ 7 ǁ Âıavîtı nagaıî vıbhôrabûdasya Bukkadharânìpatı
19 ssutah ǀ yêna samnnuta Nrısımhaıâȷyamapyêdhamâna mahasâ sthırî-
20 krıtam ǀ 8 ǁ svah kâmınî svatanu kâmtıbhırâkshı pamtîm Bukkāvanîpa-tıla-
21 kô navanīıraȷâkshîınn ǀ Kalyâınîm Kamala-nâbha ıvâbdhı kanyâm Mallâm-
22 bıkâ mudavahad bahumânnyasītaıı ǀ 9 ǁ sutêva kalasāmbudhêh surabhı-
23 lâsugam Mâdhavât Kumâram ıva Śamkaıât kulamahîbhrıtah kanyakâ ȷayam-
24 tam amara pıabhôrapı Śachîva Bukkâdhıpât sutam ȷagatı Mallamāla-bhata Râ-
25 marâȷam sutam ǀ 10 ǁ śıì Râmarâȷa kshıtıpasya chımtâmanêh prabhūtârthı-

II-A—

26. kadambakânâm Lakshmîrıvâmbhôruhalôcha-nasya Lakkâmbıkâbhû-
27. chcha kutumbanîti ǁ 11 ǁ tasyâdhıkaıs samabhavat tanayas-tapôbhıh Śrî-
28 ramgarâȷa nrıpatıs Śasıvamsadhîrah ǀ āsan samullasıta-kâmtıbh-ırasya chı-
29 tram nêtrânı vaırı-suhrıdâm cha nıramȷanânı ǁ12ǁ yasya srî Râmarâja
30 sya vaısyâ ıva mahîbhuȷah ǀ pıayachchhamtı ka ram nıtyam atyartham bhaya-
31 kampıtâh ǁ13ǁ yasmın sāsatyêkavîrê dharıtrîm ênâkshınâm êvakârsyam va-
32. lagnê ǀ kautılyam tatkumtalē karkasatvam tadvakshôȷê châpalam tat katâkshê ǁ
33 14 ǁ ınahamtı dânânı mahâbhuȷêna kîrtêr nıdânânı krıtânı yēna ǀ yê-
34 shâm yathâ samkhyatayâ cha pûrvam parâȷıtâh shôdasa pârthıvêmdrâh
35. 15 ǁ ȷıtarıpur-anımêshaı stûyamânôpı nıtyam śaśabırudara gamdô râya-
36. râyâstamımdah ǀ prathıtatara charıtrah sımha lâlâtakâdı prakatıtabıru-
37 dasrîh pâtıtârâtılôkah ǁ 16 ǁ ubhayadala pıtâmahô natânâm abha-
38. ya padârpana tatparō rıpûnâm ǀ alam ayam arı râȷamânamardîtya
39 khılaȷanaır abhıgîyamâna dhâmâ ǁ 17 ǁ tâmdavıtôdarô bııudamânya
40 ra gamda tayôddamdâbalahah ǀ karîmdraȷayapamdıta vîrayutah ǀ chamdı
41 maśâlı bâhubaladamdıta vaırıganah ǀ gamdagulı manya pulımânya

42. mahâbırudah ॥ 18 ॥ sâravîrarąmayâ samullasan Âravītı puıadā-
43. ya nâyakah। kumdalîśvaıaıahâbhujâsıayan ıamdalîka dhaıanî Varâha-
44 tâṃ ॥ 19 ॥ ôshadhı-patyupamâyıta-gamdah tôshana-rûpajıtâ saıakâm-
45 dah। bhâshıya tappuva râyara gaındah pôshana nırbhara bhû vanakhamḍah ।
46. 20 ॥ râjâdırâjas tējasvī sıì râjaparamêśvaıah । mûru râyara gamḍâ-
47 mkah paıarâja-bhayamkarah ॥ 21 ॥ bhâshâtılamghya bhūpâla bhujamga chaıı-
48 tastutah । Hımduıâya suratıanô dushta śârdûla mardanah ॥ 22 ॥
49 ıtyâdı bırudaıı nıtyam vamdınâm ıshta dâyakah। nıtyâmnadâna nıatas satka-
50 thâsaktamânasah ॥23॥ sôyam śrî Râmarâjah kshıtıpatı-tılakô ratna-sıṃ
51 hâsanasthah kîrtyâ-nıtyam nırasyan nrıpa Nala Nahushâuapya vadhyâna dhanyân ।
52 âsêtôr âśumêıôı avanısuranutah svaıram âchôdayâdrêı âpâ-
53 schâd âchalâmtâd akhılahrıdayam âvarjya râjyam prasâstı ॥24॥
54. bâna-pâvaka-Vêdêmdu ganıtê Sakachıhnıtah । Srımatı Śrîmukhê vaıshê

III-A—

55 srî Râma-navmī dınê ॥25॥ dakshınadvâıı Vıjaya Vıthalasya sthıtê mathē Râmâ-
56. bhıshêkasamayê Râmavıthala samnıdhau ॥ 26 ॥ śrîmat paramahaıısâkhya parıvrâ-
57. dîsatâjushâm । padavâkya-pramânâbdhı pârînânâm nıramkuśaṁ ॥ 27 ॥ śrî-
58 mad Vaıshnava sıddhâmta samsthâpana-garîyasâm । Râmachamdra-padâm-bhôja pû-
59 jakânâm mudâsadâ । 28 ॥ śrî Jıtâmıtratîrthârya pânı-paṃkaja-ja-
60 nmanâm । saıvatamtra svatamtra śrî Raghunaımdanayôgınâm । 29 ॥ nıjâṃ-
61 têvâsınê Madhvasıddhâmtârthôpadêsınê । Vêdavêdâmga tatvârtha vē
62 dınê jıtavâdınê । 30 । aśêsha-tîrtha-samchâra pavıtrîkrıta-chêtasê vıdvat ku-
63. muda samdôha kaumudî-prıyabamdhavê । 31 ॥ râjâdhırâja kôtî-
64. rakôtı-kûtârchıtāmghrayê śrî Surêmdrayatîındrâya-bhaktâbhī-
65 shta pıadâyınê ।32 ॥ Mudugallu mahâdēśê Mayûrakshatragam ıatham। Vı-
66 budhêmdra yatîmdrēbhyah prâgêvâryaıh samarpıtam । 33 ॥ Ânêhosû-
67 ru nâmânam grâmam janapadaıryutam । tathâ Koppala dêśêpı Lêpagıryā-
68 bhıdhamparam । 34 ॥ gıâmam Gamgâvatîdêśî Sırugâpuranâmakaṃ Mallâ-
69 puram Honnamatte grâmam kushtıgıdêsagam । 35 ॥ tathâ Tokkala kôṭyâ-khya
70 dêsê grâmam manôharaın। Hêrakalvıtı vıkhyâtam Tumgabhadrâ tatasthıta-
71. m । 36 ॥ êvam nıschıtya dêśajñaır grâma shatkam sumaıntrıbhıh । nıdhını-kshêpa pā-
72 shâna sıddha sâdhya jalânvıtam । 37 ॥ akshînâgâmı samyuktaṃ bahu bhô-
73. gyam sabhûruham । vâpîkûpatatâkâdyaır-grahârâmaıścha samyuta-
74 m । 38 ॥ sıshya prasıshya sambhôgayôgyamvınımayôchıtam । dânârdha dharma vıkrì-
75 tı yôgyabhâgya samanvıtam । 39 ॥ parıtahprayutaıh snıgdhaıh purôhıta pu-
76 rôgamaıh । vınutaır vıvıdhaıh śrautapathıkaır vıbudhaıryutah । 40 ॥ śrî
77 Râmarāja bhûpâlô mânanîyô manasvınâm । sahıranyôdakam
78. dhârâpûrvakaṃ dattavān mudâ ॥ 41 ॥ srî Râmarâja bhūpâla śâsa
79 nâd Vîranâtmajah । kuśalô Mamganâchâryô vyalıkhat tâmra-śâsanaṃ ।
80 42 ॥ dâna-pâlanayôr madhyê dânâchhrêyônupâlanam । dânât svarga-
81. m avâpnôtı pâlanâd Achyutam padam ॥ 43 ॥

III-B—

82. svadattâ dviguṇam puṇyam paradattânupâlanam | paradattâpahârêṇa svadatta-
83. m nishphalam bhavêt | 44 || sva-dattâm para-dattâm vâ yôharêta vasumdhârâm |
84 shashṭhir varsha sahasrâṇi vishṭhâyâm jâyatê krimih | 45 || êkaiva bhaginî lôkê
85. sarvêshâm êva bhûbhujâm | na bhôjyâ na karagrâhyâ viprâdattâ vasumdhā-
86 râ | 46 sâmânyôyam dharmasêtur nṛipâṇâm kâlêkâlê pâlanîyô
87. bhavadbhih | sarvân êtân bhâvinah pârthivêmdrân bhûyôbhûyô yâ-
88 chatê Râmachamdrah || srî || śrî

Śrî Virûpâksha·

Note

This grant consists of three plates, each measuring 11″ by 8¼″ and is engraved in Telugu characters. It belongs to the reign of Rāma-Rāya and is identical in its contents with the grant of Srī-Ranga-Rāya I published in the Report as No. 21, down to Rāma-Rāja, son of Bukka. After stating that Rāma-Rāja had a son named Śrī-Ranga Rāyā by Lakkāmbikā, the record proceeds to give some details about him Kings, trembling with fear, paid him tribute like the Vaiśyas. He eclipsed the ancient 16 kings by his 16 great gifts He bore among others the following titles: *hosa-birudara-ganda, rāya-rāvutta-minda, ubhaya-dala-pitāmaha, biruda-mānyara-ganda and gandara gūli.* He was the chief gem in the necklace Āravītipura and had simha-lalāta and other insignia The inscription then records that the rājādhirāja rājaparamêśvara, champion over the three kings, terrible to the hostile kings, champion over kings who break their word, Suratrāna of the Hindu kings, Rāma-Rāja, on the Śrī-Rāma-Navami day of the year Śrīmukha corresponding to the Śaka year reckoned by the arrows, the fires, the Vēdas and the moon (1435), in the presence of the god Rāma-Vithala at the time of the abhishēka or anointment of Rāma when the matha was stationed at the southern entrance of Vijayavithala, granted with all the usual rights, six villages, namely, Ānehosūru, together with the matha at the Mayūrakshētra in Mudugalludēśa, which had been previously granted by his ancestors to Vibudhēndra yatīndra, Lēpagiri in Koppaladēsa, Śrīugāpura in Gangāvati-dēśa, Mallāpura and Honnamatte in Kushtigi-dēśa and Hērakallu situated on the bank of the Tungabhadrā in Tekkala kōta-dēśa to (with epithets as given in the previous records Nos 22 and 23) Surēndra yatīndra, disciple of (with the usual titles) Raghunandana-yōgi, spiritual son of Jitāmitra-tīrtha The engraver was Vīrana's son Manganāchārya After five usual final verses the record closes with the signature śrī Virūpāksha

Rāma-Rāja of the grant was the Āravīdu chief and grandfather of the Rāma-Rāja who died in the battle of Tālikōta in 1565 A D. and also the great-grandfather of Srī-ranga-Rāya I It is rather strange that the record applies paramount titles to the chief and speaks of him as if he was a regular crowned king of Vijayanagar. In fact many of the laudatory verses found in the Vijayanagar grants are repeated here in connection with the chief

The date of the record S 1435 Śrīmukha sam Rāma-Navami day, corresponds to Tuesday, 15th April 1513 A D

24

Fifth copper plate record in the same matt.

Telugu characters and Sanskrit language.

(Only the last plate) Size $11\frac{1}{4}'' \times 8\frac{1}{4}''$

ಅದೇ ಮಠದಲ್ಲಿರುವ ಐದನೆಯ ಶಾಸನ

ತೆಲುಗು ಅಕ್ಷರ ಸಂಸ್ಕೃತ ಭಾಷೆ

ಪ್ರಮಾಣ ೧೧¼"×೮¼"

ಕೊನೆಯ ಹಲಗೆ ಮಾತ್ರ

(ಮುಂಭಾಗ)—

0 ॥ ೩ । 0

1. ಶ್ರೀರಾಮನವಮೀದಿನೇ ॥ ೨೫ ॥ ದಕ್ಷಿಣದ್ವಾರಿ ವಿಜಯ ವಿಠಲಸ್ಯ ಸ್ಥಿತೇಮಠೇ। ರಾಮಾ
2 ಭಿಷೇಕಸಮಯೇ ರಾಮ ವಿಠಲ ಸನ್ನಿಧೌ ॥ ೨೬ ॥ ಶ್ರೀಮತ್ಪರಮಹಂಸಾಖ್ಯ ಪರಿವ್ರಾಡೀಕ್ಷಿತಾ
3. ಜುಷಾಂ। ಪದವಾಕ್ಯ ಪ್ರಮಾಣಾಬ್ಧಿ ಪಾರೀಣಾನಾಂ ನಿರಂಕುಶಂ । ೨೭ ॥ ಶ್ರೀಮದ್ವೈಷ್ಣವ ಸಿದ್ಧಾ
4 ಂತ ಸಂಸ್ಥಾಪನಗರೀಯಸಾಂ । ರಾಮಚಂದ್ರಪದಾಂಭೋಜ ಪೂಜಕಾನಾಂ ಮುದಾಸ
5 ದಾ । ೨೮ ॥ ಶ್ರೀ ಜಿತಾಮಿತ್ರ ತೀರ್ಥಾರ್ಯ ಪಾಣಿಪಂಕಜಜನ್ಮನಾಂ। ಸರ್ವ ತಂತ್ರ ಸ್ವತಂತ್ರ
6. ಶ್ರೀ ರಘುನಂದನಯೋಗಿನಾಂ । ೨೯ ॥ ನಿಜಾಂತೇ ವಾಸಿನೇಮಧ್ವಸಿದ್ಧಾಂತಾರ್ಥೋಪದೇ
7 ಶಿನೇ। ವೇದವೇದಾಂಗ ತತ್ವಾರ್ಥವೇದಿನೇ ಜಿತವಾದಿನೇ ॥ ೩೦ ॥ ಅಶೇಷ ತೀರ್ಥ ಸಂಚಾರ ಪವಿತ್ರೀ
8. ಕೃತಚೇತಸೇ। ವಿದ್ವತ್ಕುಮುದ ಸಂದೋಹ ಕೌಮುದೀ ಪ್ರಿಯ ಬಂಧವೇ । ೩೧ ॥ ರಾಜಾಧಿರಾ
9. ಜ ಕೋಟೀರ ಕೋಟಿ ಕೂಟಾರ್ಚಿತಾಂಘ್ರಯೇ । ಶ್ರೀ ಸುರೇಂದ್ರ ಯತೀಂದ್ರಾಯ ಭಕ್ತಾ
10 ಭೀಷ್ಟಪ್ರದಾಯಿನೇ । ೩೨ ॥ ಮಠೇನಿತ್ಯಾಂನದಾನಾರ್ಥಂ ರಾಮಚಂದ್ರಾರ್ಚನಾಯಚ।
11. ತುಂಗಭದ್ರೋತ್ತರೇ ತೀರೇ ಶ್ರೀ ಲಕ್ಷ್ಮೀಶ್ವರ ದೇಶಗಂ । ೩೩ ॥ ರೊಳಲೀ ನಾಮಕಂಗ್ರಾಮಂಸರ್ವ
12. ಸಂಪತ್ಸಮೃದ್ಧಿದಂ। ಬಸವಾಪಟ್ಟಣೀಯೇಪಿ ಮಲ್ಲೂರೋರಪ್ಯಧ ಸ್ಥಿತಂ । ೩೪ ॥ ದೇಶೇಶ್ರೀತು
13 ಂಗ ಭದ್ರಾಯಾಃ ದಕ್ಷಿಣಂತೀರಮಾಶ್ರಿತಂ। ಕಂಮಾರ ಕಟ್ಟೆನಾಮಾನಂ ಗ್ರಾಮಮತ್ಯಂತ
14 ಸುಂದರಂ । ೩೫ ॥ ಕುಮುದ್ವತೀನದೀತೀರೇಶ್ರೀರಟ್ಟೇಹಳ್ಳಿ ದೇಶಗಂ ಗ್ರಾಮಂಚಚಿಕ್ಕಮೊ
15 ರಟಿ ನಾಮಕಂ ಶುಭದಾಯಕಂ। ೩೬ ॥ ಏವಂಗ್ರಾಮತ್ರಿಕಂಧರ್ಮತತ್ಪರೈಸ್ಸಚಿವೈಸ್ಸಹ। ನಿಧಿ
16 ನಿಕ್ಷೇಪ ಪಾಷಾಣ ಸಿದ್ಧ ಸಾಧ್ಯ ಜಲಾನ್ವಿತಂ । ೩೭ ॥ ಅಕ್ಷೀಣಾಗಾಮಿ ಸಂಯುಕ್ತಂ ಬಹು
17 ಭೋಗ್ಯಂ ಸಭೂರುಹಂ। ವಾಪೀಕೂಪ ತಟಾಕಾದ್ಯೈತ್ರಿ ಗ್ರಹಾರಾಮೈಶ್ಚ ಸಂಯುತಂ।
18 ೩೮ ॥ ಶಿಷ್ಯ ಪ್ರಶಿಷ್ಯಸಂಭೋಗಯೋಗ್ಯಂ ವಿನಿಮಯೋಚಿತಂ। ದಾನಾರ್ಥ ಧರ್ಮ ವಿಕ್ರೀತಿ
19 ಯೋಗ್ಯಭಾಗ್ಯ ಸಮನ್ವಿತಂ ॥ ೩೯ ॥ ಪರೀತಃ ಪ್ರಯುತ್ಯೈಃ ಸ್ನಿಗ್ಧೈಃ ಪುರೋಹಿತಪು
20 ರೋಗಮೈಃ। ವಿನುತ್ಯೈ ರ್ವಿವಿಧೈಃ ವ್ರಾತ ಪಧಿಕೃರ್ವಿಬುಧೈಯುರ್ತಃ ॥ ೪೦ ॥ ಶ್ರೀರಾಮ
21 ರಾಜ ಭೂಪಾಲೋ ಮಾನನೀಯೋಮನಸ್ವಿನಾಂ। ಸಹಿರಣ್ಯೋದಕಂ ಧಾರಾಪೂ
22 ರ್ವಕಂ ದತ್ತವಾನ್ಮುದಾ ॥ ೪೧ ॥ ಶ್ರೀ ರಾಮ ರಾಜ ಭೂಪಾಲ ಶಾಸನಾದ್ವೀರಣಾತ್ಮ
23 ಜಃ ಕುಶಲೋ ಮಂಗಣಾಚಾರ್ಯೋ ವ್ಯಲಿಖತ್ತಾಮ್ರ ಶಾಸನಂ । ೪೨ ॥ ದಾನಪ್ಪಾಲ
24 ನಯೋರ್ಮಧ್ಯೇ ದಾನಾಚ್ಛ್ರೇಯೋನುಪಾಲನಂ। ದಾನಾತ್ಸ್ವರ್ಗಮವಾಪ್ನೋ
25 ತಿ ಪಾಲನಾದಚ್ಯುತಂ ಪದಂ ॥ ೪೩ ॥ ಸ್ವದತ್ತಾದ್ವಿಗುಣಂ ಪುಣ್ಯಂ ಪರದತ್ತಾ
26 ನುಪಾಲನಂ। ಪರದತ್ತಾಪಹಾರೇಣ ಸ್ವದತ್ತಂ ನಿಷ್ಫಲಂಭವೇತ್ ॥ ೪೪ ॥ ಸ್ವದತ್ತಾ
27. ಂ ಪರದತ್ತಾಂವಾ ಯೋಹರೇತ ವಸುಂಧರಾಂ। ಷಷ್ಟಿವರ್ಷಸಹಸ್ರಾಣಿ

(ಹಿಂಭಾಗ)—

28 ವಿಷ್ಠಾಯಾಂ ಜಾಯತೇ ಕ್ರಿಮಿಃ ॥ ೪೫ ॥ ಏಕೈವ ಭಗಿನೀ ಲೋಕೇ ಸರ್ವೇಷಾಮೇವ
29 ಭೂಭುಜಾಂ। ನಭೋಜ್ಯಾ ನಕರಗ್ರಾಹ್ಯಾ ವಿಪ್ರದತ್ತಾ ವಸುಂಧರಾ ॥ ೪೬ ॥
30 ಸಾಮಾನ್ಯೋಯಂ ಧರ್ಮಸೇತುರ್ನೃಪಾಣಾಂ ಕಾಲೇಕಾಲೇ ಪಾಲನೀಯೋಭವದ್ಭಿ
31 ಃ ಸರ್ವಾನೇತಾನ್ ಭಾವಿನಃ ಪಾರ್ಥಿವೇಂದ್ರಾನ್ ಭೂಯೋಭೂಯೋಯಾ
32 ಚತೇ ರಾಮಚಂದ್ರಃ ॥ ೪೭ ॥ ಶ್ರೀ
(ಕನ್ನಡಕ್ಷರದಲ್ಲಿ) ಶ್ರೀ ವಿರೂಪಾಕ್ಷ

० ॥ ३ ॥ ०

1. श्री रामनवमीदिने । २५ ॥ दक्षिणद्वारि विजय विठलस्य स्थिते मठे । रामा
2 भिषेकसमये राम विठल संनिधौ ॥ २६ ॥ श्रीमत्परमहंसाख्य परिव्राडीशता
3. जुषां । पदवाक्य प्रमाणाब्धि पारीणानां निरंकुशं । २७ ॥ श्रीमद्वैष्णव सिद्धा
4. न्त संस्थापनगरीयसां । रामचन्द्र पदांभोज पूजकानां मुदा स
5. दा । २८ ॥ श्रीजितामित्रतीर्थार्य पाणिपंकजजन्मनां । सर्वतन्त्र स्वतंत्र
6. श्रीरघुनन्दनयोगिनां । २९ ॥ निजांतेवासिने मध्वसिद्धांतार्थोपदे
7. शिने वेदवेदाङ्ग तत्वार्थवेदिने जितवादिने ॥ ३० ॥ अशेषतीर्थसंचारपवित्री
8. कृतचेतसे । विद्वत्कुमुदसंदोह कौमुदीप्रियबंधवे । ३१ ॥ राजाधिरा
9. ज कोटीरकोटिकूटार्चितांघ्रये । श्रीसुरेंद्रयतीद्राय भक्ता
10 भीष्टप्रदायिने । ३२ ॥ मठे नित्यांनदानार्थं रामचन्द्रार्चनायच ।
11 तुंगभद्रोत्तरेतिरे श्रीलक्ष्मीश्वरदेशगं । ३३ ॥ ठोळलीनामकं ग्रामं सर्व
12 संपत्समृद्धिदं । बसवापट्टणीयेपि मल्लूरोरण्यधस्थितं । ३४ ॥ देशेश्री तु
13. ङ्गभद्रायाः दक्षिणं तीरमाश्रितं । कंमार कट्टेनामानं ग्राममत्यंत
14 सुंदरं । ३५ ॥ कुमुद्वतीनदीतीरे श्रीरट्टेहाळिल देशगं ग्रामं च त्रिक्रमो
15 रटि नामकं शुभदायकं । ३६ ॥ एवं ग्रामत्रिकं धर्मतत्परै स्सचिवैस्सह । निधि
16. निक्षेप पाषाण सिद्धसाध्यजलान्वितं । ३७ ॥ अक्षीणागामि संयुक्तं ब्रहु
17 भोग्यं सभूरुहं । वापीकूपतटाकाद्यै ग्रहारामैश्च संयुतं ।
18 ३८ ॥ शिष्यप्रशिष्य संभोगयोग्यं विनिमयोचितं । दानार्थं धर्मविक्रीति
19 योग्यभाग्यसमान्वितं ॥ ३९ ॥ परीतः प्रयुतैः स्निग्धैः पुरोहित पु
20 रोगमैः । विनुतै र्विविधैः श्रौत पथिकै र्विबुधैर्युत· ॥ ४० ॥ श्रीराम
21. राजभूपालो माननीयो मनस्विनां । सहिरण्योदकंधारापू
22 र्वकं दत्तवान्मुदा ॥ ४१ ॥ श्रीरामराजभूपालशासनाद्वीरणात्म
23 जः कुशलो मंगणाचार्यो ब्यलिखत्ताम्रशासनं । ४२ ॥ दानप्पाल
24 नयोर्मध्ये दानाच्छ्रेयोनुपालनं । दानात्स्वर्गमवाप्नो
25 ति पालनादच्युतं पदं ॥ ४३ ॥ स्वदत्ताद्विगुणं पुण्यं परदत्ता
26 नु पालनं । परदत्तापहारेण स्वदत्तं निष्फलं भवेत् ॥ ४४ ॥ स्वदत्तां
27 परदत्तां वा यो हरेत वसुंधरां । षष्ठिवर्षसहस्राणि
28. विष्ठायां जायते क्रिमि· । ४५॥ ऐकैवभगिनीलोके सर्वेषामेव
29. भूभुजां । न भोज्या न करग्राह्या विप्रदत्ता वसुंधरा ॥ ४६ ॥
30 सामान्योयं धर्मसेतुर्नृपाणां काले काले पालनीयो भवद्भि
31. : सर्वानेतान् भाविनः पार्थिवेद्रान् भूयो भूयो या
32. चते रामचंद्रः ॥ ४७ ॥ श्री

श्री विरूपाक्ष

Transliteration.

III-A—

1 srī Râmanavamîdinê ׀ 25 ‖ dakshinadvâri Vijaya Vithalasya sthitê mathê Râmâ-

2 bhishêka-samayê Râmavithala sannidhau ‖ 26 ‖ śrîmat parama hamsâkhya parivrâdîśatâ-

3. jushâm ׀ padavâkya pramânâbdhi pârînânâm niramkuśam ‖27‖ srîmad Vaishnava siddhâ-

4. mta samsthâpana-garîyasâm ׀ Râmachamdra padâmbhôja pûjakânâm mudâ sa-

5. dâ ׀ 28 ‖ śrî Jitâmitra tîrthârya pâni-pamkaja janmanâm ׀ sarvatamtra svatamtra

6 śrî Raghunamdana yôginâm ‖ 29 ‖ nijâmtêvâsine Madhva siddhâmtârthôpadê-

7. sinê ׀ Vêda-Vêdâmga tatvârtha vêdinê jitavâdinê ‖ 30 ‖ aśêsha tîrtha samchâra pavitrî-

8 krita chētasê ׀ vidvat kumuda samdôha kaumudî priya bamdhavê ׀ 31 ‖ râjâdhi râ-

9. ja kôtîra kôtikûtârchitâmghrayê ׀ srî Surêmdra yatîmdrâya bhaktâ-

10 bhîshta-pradâyinê ׀ 32 ‖ mathē nityânna dânârtham Râmachamdrârchanâya cha ׀

11 Tumgabhadrôttarê tîrê śrî Lakshmîśvara dêsagam ׀ 33 ‖ Tholalî nâmakam grâmam sarva

12. sampat samriddhidam ׀ Basavâpattanîyê pi Mallûrôrapyadha sthitam ׀ 34 ׀ dêśê śrī Tu-

13 mgabhadrâyâh dakshinam tîrâmâsritam ׀ Kammârakatte nâmânam grâmamatyamta

14 sumdaram ׀ 35 ‖ Kumudvatî nadî tîrê srî Rattêhalli dêsagam grâmamcha Chikka Mo-

15 rati nâmakam śubhadâyakam ׀ 36 ‖ êvam grâma-trikam dharma tatparais-sachivais-saha ׀ nidhi

16 nikshêpa pâshâna siddha sâdhya jalânvitam ׀ 37 ‖ akshīnâgâmi samyuktam bahu

17 bhôgyam sabhûruham ׀ vâpî-kûpa tatâkâdyai grahârâmaiścha samyutam ׀

18 38 ‖ śishya praśishya sambhôgayôgyam vinimayôchitam dânârtha dharma vikrīti

19 yôgyabhōgya samanvitam ‖ 39 ‖ parîtah prayutaih snigdhaih purôhita pu-

20 rôgamaih ׀ Vinutâir vividhair srauta pathikair vibudhair yutah ‖ 40 ‖ srî Râma

21 râja bhûpâlô mânanîyô manasvinâm ׀ sahiranyôdakam dhârâpū

22 rvakam dattavân mudâ ‖ 41 ‖ śrî Râma râja bhûpâla śâsanât Vîranâr tmajah

23. kusalô Mamganâchâryô vyalikhat tâmra śāsanam ׀ 42 ‖ dânappâla-

24 nayōr madhyê dânâchhrêyônupâlanam ׀ dânât svargam avâpnô-

25 ti pâlanâd achyutam padam ‖ 43 ‖ svadattā dvigunam punyam paradattâ-

26 nupâlanam ׀ paradattâpahârêna svadattam nishphalam bhavêt ‖ 44 ‖ svadattâ

27 m paradattâm vâ yôharêta vasumdharâm ׀ shashthivarsha sahasrâni

III-B—

28 vishthâyâm jâyatê krimih ׀ 45 ‖ âkaiva bhaginî lôkê sarvêshâm êva

29. bhûbhujâm । na bhôjyâ na kara grâhyâ vipradattâ vasumdharâ ॥ 46 ॥
30. sâmânyôyam dharmasêtur nripânâm kâlêkâlê pâlanîyô bhavadbhi-
31 h sarvân êtân bhâvinah pârthivêmdrân bhûyôbhûvô yâ-
32. chatê Râmachamdrah ॥ 47 ॥ srī

srī Virûpâksha

Note

The present inscription is incomplete, only the last plate measuring 11¼"×8¼", being available This record also, like the previous one, belongs to the reign of the Āravīdu chief Rāma-Rāja, grandfather of the Rāma-Rāja who died in the battle of **Tālikōta**

The inscription, as it is, begins with the statement that this grant, consisting of three villages, was also made to the same svāmi Surēndrayatīndra on the Śrīrāma-Navami day in the presence of the god Rāma-Vithala at the time of the abhishēka or anointment of Rāma when the matha was stationed at the southern entrance of Vijaya-Vithala, for the daily distribution of food in the matt and for the worship of the god Rāmachandra The villages granted were Tolali on the northern bank of the Tungabhadrā in Lakshmēśvara-dēśa, Kammārakatte on the southern bank of the same river below Mallūru in Basavāpatna-dēśa and Chikka-Morali on the bank of Kumudvati in Rattehalli The concluding portion is identical with that of the previous inscription The engraver was the same individual Regarding the date only the Śrī Rāma-Navami day is mentioned, the other details are not available.

25

Sixth copper plate record in the same matt [Plate XIII].

Nāgari characters and Sanskrit language 3 plates with ring and seal

Size 10¼"×7¼"

ಅದೇ ಶ್ರೀ ರಾಘವೇಂದ್ರಸ್ವಾಮಿಗಳವರ ಮಠದಲ್ಲಿರುವ ಆರನೆಯ ತಾಮ್ರಶಾಸನ

ನಾಗರಾಕ್ಷರ ಸಂಸ್ಕೃತಭಾಷೆ

ಪ್ರಮಾಣ ೧೦¼"×೭¼".

(ಮೂರು ಹಲಗೆಗಳು ಉಂಗುರ ವರಾಹ ಮೊಹರು ಸಹ)

(1ನೆಯ ಹಲಗೆಯ ಹಿಂಭಾಗ)—

1 ಶ್ರೀ ಗಣಾಧಿಪತಯೇ ನಮಃ । ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರ ಚಾಮರ ಚಾರವೇ
2 ತ್ರೈಲೋಕ್ಯನಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾಯ ಶಂಭವೇ । ಅವ್ಯಾದ ವ್ಯಾಜ ಕಾರುಣ್ಯ ಸು
3. ಲಭಃ ಕಲಭಾನನಃ । ವಾರೀಂ ಗೌರೀಪತೇ ರಂಕ ಪರ್ಯಂಕೋಯಸ್ಯಶಸ್ಯತೇ ಪಾಯಾನ್ಮಾಯಾವರಾ
4. ಹೋಯಮವನೀ ನಲಿನೀಂ ಬಲಾತ್ ಸಿಂಧೋರುದ್ಧರತೋ ಯಸ್ಯ ದಂಷ್ಟ್ರಾ ತತ್ಕಂದತಾಂ ದಧೌ । ಅಸ್ತಿ ಶ್ರೀ
5. ಹೇತುರಬ್ಜಾನಾಂ ಹರದ್ದೃಕ್ಷಿಣಮೀಕ್ಷಣಂ । ಮೋಕ್ಷ ಲಕ್ಷ್ಮೀ ವಿಲಾಸೈಕ ಮುಕುರೋನಿಧಿ ರಾಜಸಾಂ।
6 ಯಸ್ಸ್ವ ವಂಶ ಭುವಾಂ ರಾಜ್ಞಾಂ ಯಶೋವೃದ್ಧಿ ಚಿಕೀರ್ಷಯಾ। ಮುಹುರಭ್ಯಾಸ ಕಾಕ್ಷೀವ ರಾಜ್ಞೋ ವರ್ಧಯತೇ ಕ

7 ಲಾಂ । ನಿಶಾಂತೇಗ್ನಿ ಶಿಖಾ ಗರ್ಭಾಲ್ಲಬ್ಧೇಯೇನಾತ್ಮತೇಜಸಿ । ಅಬ್ಜ ಬಂಧಾಲಯಾದಾಸೀದಲಿ ಬಂದೀ

8 ವಿವೋಕ್ಷಣಂ। ತತೋಜನಿಮುನೀಷಯಾ ಸಕಲಧರ್ಮ ಮರ್ಮ ಸ್ಪೃಶಾ ಮಹೀಪತಿ ಶಿಖಾಮಣಿ

9 ರ್ಮನು ರಿತಿ ಪ್ರತೀತಃ ಕ್ಷಿತಾ। ಯದಾನನ ವಿಧೂದಿತಾ ಮಿಹನಿಪೀಯ ನೀತಿಂ ಸುಧಾಮ ಭಂಗು

10 ರತರಂ ಭವತ್ಯಖಿಲಮಂಗಮುರ್ವೀಭುಜಾಂ। ತದೀಯ ವಂಶೈಕ ಮಣಿಸ್ತತೋಭೂದಿಕ್ಷ್ವಾಕುರಿಂಧಾ

11 ನ ಗುಣೋ ನೃಪೇಂದ್ರಃ। ಯೋ ಮಂಡಲಾಧೀಶ್ವರ ಹಾರವಲ್ಯಾಂ ಮದ್ಧ್ಯಯಯೌ ನಾಯಕ ತಾಂ ಮಹಿಮ್ನಾ ।

12 ಜಜ್ಞೇಸ್ಯ ವಂಶೇ ಜಗತೀಶ್ವರಾಂಶಃ ಕಕುಸ್ಥನಾಮೌಕಮಿತಾ ಧರಣ್ಯಾಃ ಯದ್ವಾಹನತ್ವೇನ ಯ

13 ಯೌ ರಣಾಗ್ರೇ ವೃಷಾಭಿಧಾನಂ ವಿಭುಧಾಧಿನಾಥಃ। ರಘುರಿತಿ ರಜನೀ ಕರೋ ಯಧಾಬ್ಧೇರ

14 ವನಿಬಲಾದಿರಭೂದಮುಷ್ಯ ವಂಶಾತ್। ವಿಘಟಿತ ಪರ ಚಕ್ರ ದೃಪ್ತ ವೀರ್ಯೈಃ ಕುವಲಯಮುಲ್ಲ

15 ಶಿತಂ ಗುಣೈರ್ಯದೀಯೈಃ। ಆಸೀತ್ಪ್ರತಾಪ ನಿಧಿರಸ್ಯ ಕುಲ ಪ್ರದೀಪಃ ಕೀರ್ತ್ಯದ್ಭುತೋ ದಶರಧ

16 ಕ್ಷಿತಿಪಾಲವರ್ಯಃ। ಯಸ್ಯಾಜ್ವಲಜ್ಜಗತಿಧಾಮ ಯಧಾ ತಧಾಸನ್ನೇತ್ರಾಣಿ ದತ್ಯ ಸುದೃಶಾಂ

17 ಚ ನಿರಂಜನಾನಿ। ಜಾತಾ ಸ್ತಸ್ಯ ಮಖಾಶ್ವಮೇಧ ಸುಕೃತಾ ಶ್ಚಾಬ್ಧಸ್ತಾತ್ಪುಮರ್ಥಾ ಯಥಾ ಚತ್ವಾ ರಸ್ತನ

18 ಯಾಸ್ತ ಧೇಷುಚ ಗುಣೈರ್ಜ್ಯಾಯಾನ್ಸ ಮಾಯಾನಿಧಿಂ। ಜಿತ್ವಾ ರಾವಣಮಾಹವೇ ತ್ರಿಜಗತಾಂ ರಾಮೋಯಮಾ

19 ಮೋದನ ಸ್ಸೀತಾ [ರಾ] ಜ್ಯ ರಮೋ ಸಮೇತ್ಯ ವವೃಧೇ ಸಾಕೇತ ಭದ್ರಾಸನೇ ರಾಘವೇಣ ರವಿ [ವಂ] ಶ ಕೇತು

20 ನಾ ಸ್ಥಾಪಿತೇ ನೃಪತಿ ಸಂತತಿ ಕ್ರಮೇ । ಆ ವಿರಾಸುರವತೀ ಧುರಂಧರಾ ಮಂದರಾಚಲ ಭುಜಾ

21 ಮಹೀಭುಜಃ। ತೇಷಾಂ ವಂಶೇ ತಿಪ್ಪಮಾಜಾನಿರಾ ಸೀಲ್ಲಕ್ಷ್ಮೀಶಾಲೀ ಲಖ ಭೂಪಾಲವರ್ಯಃ। ಸಂಗ್ರೋ

22 ಮಾಗ್ರೇ ಯಶ್ಚಧಾರಾಸಾರಪಾತೇ ಶ್ಯಾಂತಿಂ ನೀನ್ಯೇ ಶೌರ್ಯ ಬಹ್ನೀರಿಪೂಣಾಂ ಅಸ್ಮಾದಶೇಷ ಭುವನಾವನ

23 ವಾರಿಜಾಕ್ಷಾಶ್ಚ ಛ್ರಂಗಾರ ರಾಜವದಜಾಯತ ಶಿಂಗರಾಜಃ ಧನ್ಯಾ ಗುಣೇನ ಧರಣೀ ವಲಯೈಕ ರ

24 ತ್ನಂ ಚೆಂನಾಂಬಿಕ ರತಿರಿವಾಜನಿತಸ್ಯ ದೇವೀ। ಸಮಸ್ತ ಮಥ ತತ್ಸುತಸ್ಸಕಲ ರಾಜ ಭೂಪಾ

25 ಲಕೋ ಭುಜೇನ ಜಗತೀಭರಂ ಭುಜಗರಾಜ ಭಾಸಾವಹ ಹಿಮಾಂಶುರಿವ

26 ರೋಹಿಣೀಂ ಹೃದಯ ಹಾರಿಣೀ ಸದ್ಗುಣೈರವೋದತ ಸಧರ್ಮಿಣೀ ಮಯಮವಾ

27 ಪ್ಯ ತಿಪ್ಪಾಂಬಿಕಾಂ। ಯಸ್ಯ ವಿಶ್ರಾಣನಗುಣಂ ಲಬ್ಧು ಕಾಮಾಸ್ಸುರದ್ರುಮಾಃ।

28 ತಪಸ್ಯತಿ ಜಟಾವಂತಸ್ಸು ಪರ್ವತಟಿನೀ ತಚೇ। ತತಸ್ಸ ಜಿತ್ವಾ ಧರಣೀ

29 ಮ ಶೇಷಾಂ ಸಮೇಧಿತ ಶ್ರೀಸ್ಸಲಕ ಕ್ಷಿತೀಂದ್ರಃ। ಧೀರೌ ಕುಮಾರೌ ಪೆದತಿಂಮ

30 ಭೂಪರಂಗಾಧಿಪಾಖ್ಯೌ ಲಭತೇಸ್ಮತಸ್ಯಾಂ। ವದಾನ್ಯ ತಿಲಕಂ ಮಹೀವ

(2ನೆಯ ಹಲಗೆಯ ಮುಂಭಾಗ)—

31 ಲಯ ಸಾರ್ವಭೌಮಂ ಗುಣೈರ್ವಿನೀತಮಮಿತೌಜಸಂ ವಿಜಿತ ವಿದ್ವಿ

32 ಷಂ ಲೀಲಯಾ। ಸಲಬ್ಧುಮಿಹ ನಂದನಂ ಸಕಲ ವಿದ್ವದಾನಂದನಂ ತಯಾ ಸಹ ವಿ

33 ನಿರ್ಮಮೇ ತದನು ರಂಗನಾಥಾರ್ಚನ ಹರಿರಥ ತಿಪ್ಪಮಾ ಸಲಕ ಭೂವರಯೋರನಯೋಃ

34 ಪರಿ ಚರಣೈರಿತಃ ಪ್ರಕಟ ದಿವ್ಯ ತನುಃ ಸ್ವಪನೇ **ತಿರುಮಲದೇವರಾಯ** ಇತಿ ಧೀರ

35 ತರೋ ಯುವಯೋರ್ಜ್ಜಯಿತಾ ಸುತೋಮದಂಶ ಇತಿ ಜಾತುಜಗಾದ ಮುದಾ।

36 ಅಥ ಮುರರಿಪೋರಂಶೋ ಬಂಶೇರವೇರವತೀರ್ಣವಾನ್ಸ ಸಲಕ ನೃಪ

37 ತೇಃ ಪುಣ್ಯೈ ಸ್ಸಾಂವ್ರಾಜ್ಯ ಲಕ್ಷಣ ಲಕ್ಷಿತಃ। ತಿರುಮಹಾರಾಯಃ ಕೇಯೂರಯ

38. ನ್ಸಕಲಾಂ ಮಹೀಂ ವಿಜಯನಗರಾಧೀಶ ಸಿಂಹಾಸನೇ ವಿಲ ಸತ್ಯಸೌ।

39 ವಿಖ್ಯಾತ ವಿಕ್ರಾಂತಿ ನಯಸ್ಯ ಯಸಾ ಪಟ್ಟಾಭಿಷೇಕೇ ನಿಯತಂ ಪ್ರಜಾನಾಂ।

40 ಆನಂದಬಾಷ್ಪರಭಿಷಿಚ್ಯಮಾನಾ ದೇವೀ ಪದಂ ದರ್ಶಯತೇ ಧರಿತ್ರೀ। ವಿರಾ

41 ಜತೇ ಯಸ್ಯ ವಿರೋಧಿ ಕಾಮಿನೀ ಸ್ತನಾಂತರೇ ಸಾಂಜನ ಬಾಷ್ಪಧೋರಣೀ। ಪ್ರವೇಶ

42. ಮಾರ್ಗಃ ಕಿಲಪತ್ರವಲ್ಲರೀ ವಿಜೃಂಭಿಣೋ ವಿಕ್ರಮಜಾತವೇದಸಃ। ಚಿತ್ರಂನಾಂತ
43. ಸ್ತರಲ ಇತಿ ಯದ್ವಿದ್ಯುತಶ್ಚತ್ರು ಭೂಭೃನ್ಮುಕ್ತಾಹಾರೋ ಭವತಿಯದಯಂ ತದ್ವಿಚಿತ್ರಂ
44 ಗುಣೇನ। ಗಾಢಂ ಬಂಧೋನಪರಿರಭತೇ ಯಚ್ಚಕಂಠಂ ಪ್ರಿಯಾ ಯಾಸ್ತಾ ಸಂಧತ್ತೇಯದಪಿ
45. ನಿತರಾಂ ಯಸ್ಯ ಭೂಪಾಲ ಮೌಲೇಃ। ಅವಾಪ್ತ ಸತ್ವಃ ಶ್ರೀ ಹೇತು ರಾಧಾರಸ್ಸರ್ವ ಭೂಭೃತಾಂ
46 ರಾಜತೇ ವಾಹಿನೀ ನಾಥೋ ರತ್ನಾನಾಮ ಕರಶ್ಚಯಃ। ತುಂಗಾಮೇವ ದಯಾಂ ಪದಾಂಬು
47 ಜಯುಗಂ ಶೋಣಂಚ ಕೃಷ್ಣಾಂ ತನುಂ ರಕ್ತಾನೀಲ ಶಿತಾಂತ್ರಿ ವೇಣಿ ಮನಘಾಂ ವೀಕ್ಷಾಂ ಗಿ
48 ರಂ ನರ್ಮದಾಂ। ತೀರ್ಥಾ ನೀತಿ ಸಮಾವ ಹತ್ಯವ ಯುವೈಃ ಶ್ರೀರಂಗಶಾಯೀ ವಿಭುಃ ಪ್ರಾ
49. ಯೋ ಯಸ್ಯ ವಿಶೇಷ ಭುಕ್ತಿ ಮುದಿತಃ ಪಟ್ಟಾಭಿಷೇಕ ಶ್ರಿಯೇ। ಶಾಖಾ ಪುಷ್ಪ ಪ
50 ರಾಗ ಖಷನ ಪುನ ತತ್ಸೌರ್ಯ ಧೂಲೀ ಭರಸ್ಸಿಂಹಾನಾಂ ನಿನದೋ ಯಮೇವನಭ
51. ಟ ಕ್ಷ್ವೇಡಾರವೋ ಭೈರವಃ। ಶೃಂಗಾಗ್ರಾದುಪಲಾ ಸ್ವಯಂ ನಿಪತಿತಾ ನೋ ಯಂತ್ರನಾ
52. ಲೋದರಾ ದಿತ್ಯಾಸ್ವಾಸ ಯತೇದರೀಷು ಚಕಿತಂ ಯದ್ವೈರಿ ಕಾಂತಾ ಪತಿಂ।
53 ಮಹಾಂತಿ ದಾನಾನಿ ಮಹಾಭುಜೇನ ಕೀರ್ತೇರ್ನಿದಾನಾನಿ ಕೃತಾನಿ ಯೇನ। ಐ
54 ಷಾಂ ಯಥಾ ಸಂಖ್ಯತಯಾಂಚ ಪೂರ್ವೇ ಪರಾಜಿತಾ ಷೋಡಶ ಪಾರ್ಥಿವೇಂದ್ರಾಃ।
55 ರಾಜಾಧಿರಾಜಸ್ತೇಜಸ್ವೀ ಶ್ರೀರಾಜ ಪರಮೇಶ್ವರಃ। ಮೂರು ರಾಯರ ಗಂ
56 ಡಾಂಕಃ ಪರರಾಜ ಭಯಂಕರಃ। ಭಾಷಾತಿ ಲಂಘಿಭೂಪಾಲ ಭುಜಂಗ ಇತಿ
57. ವಿಶ್ರುತಃ। ಹಿಂದುರಾಯ ಸುರತ್ರಾಣೋ ದುಷ್ಟಶಾರ್ದೂಲ ಮರ್ದನಃ। ಇತ್ಯಾದಿ
58 ಬಿರುದೈರ್ವಂದಿತತ್ಯಾ ನಿತ್ಯಮಭಿಷ್ಟುತಃ। ಕಾಂಭೋಜ ಭೋಜ ಕಾಲಿಂಗ
59 ಕರಹಾಟಾದಿ ಪಾರ್ಥಿವೈಃ। ಸೌವಿದಲ್ಲಪದಂ ಪ್ರಾಪ್ತೈ ಸ್ಸಂದರ್ಶಿತ ನೃಪೋಪ

(2ನೆಯ ಹಲಗೆಯ ಹಿಂಭಾಗ)—

60 ದಃ। ದಶಮುಖ ಮಿವಜಿತ್ವಾ ದರ್ಪ್ಪಿತಂ ವೈರಿವರ್ಗಂ ರಘುಪತಿರಿವ ಸೀತಾಂರಾ
61 ಜ್ಯಲಕ್ಷ್ಮೀ ಮುಪೇತಃ। ನಯನಿಧಿರಖಿಲಾನಾಂ ರಂಜಕೋಯಂ ಪ್ರಜಾನಾಂ ವರತಿ
62 ರುಮಲರಾಯೋ ವರ್ಧತೇ ಭದ್ರಪೀಠೇ। ಅಬ್ಧ್ಯಂಗಾಮ್ನಾಯ ಶೀತಾಂಶು ಗಣಿತೇ ಶಕವ
63 ತ್ಸರೇ। ಶುಭ ಕೃದ್ವತ್ಸರೇ ಮಾಸಿಮಾಘೇ ಭ ರ್ಗವ ವಾಸರೇ। ಕೃಷ್ಣಪಕ್ಷೇ ಚತುರ್ದ್ದಸ್ಯಾಂ ಶಿವೆ
ರಾತ್ರ್ಯಾಂ ಮಹಾತಿಥೌ। ತುಂಗಭದ್ರಾ ನದೀತಿರೇ ಶ್ರೀವಿರೂಪಾಕ್ಷಸಂ
64 ನಿಧೌ। ಜಾಂಬುನದಾ ದಿವ್ಯಕೋದಂಡ ಜಂಬುನಾಥ ಪ್ರಭಾವತಃ। ಪ್ರಾಪ್ತಕಾಲತ್ರಯೋ
65 ದಂತ ಪರಿಜ್ಞಾನಾಯ ಧೀಮತಾ। ಶ್ರೀಕಂಠಭಕ್ತಿಮಂದಾರ ವಲ್ಲಿಕಾವಾ ಚೇತ।
66. ಸೇ। ನಿರಹಂಕಾರ ಚಿತ್ತಾಯ ಚಿತ್ಯಂ ಲೋಕ ಹಿ
67 ತೈಷಿಣೇ। ವೀರಶೈವಾಗ ಮಜ್ಞಾಯ ವಿಜಿತಾಂತರ ವೈರಿಣೇ ಪ್ರ
68. ಥಿತಾಯ ಕ್ಷಿತಾವೆಂಪು ಬಸವೇಂದ್ರತಪಸ್ವಿನೇ। ವಲಿತೇ ಹಸ್ತಿ
69. ನಾವತ್ಯಾವಿಖ್ಯಾತಂ ಮೂಡನಾಡುಗಂ। ಕುರ್ರುಗೋಡು ಸುಸೀಮಾಂ
70 ತರ್ಭಾವಂಚಾಪಿ ಸಮಾಶ್ರಿತಂ। ಬೋರಹಳ್ಳೀತಿ ವಿಖ್ಯಾತಾದ್ಗ್ರಾ
71. ಮಾತ್ಪ್ರಾಚೀದಿಶಮುಪಾಶ್ರಿತಂ॥ ಕುರ್ರುಬೂಭೋರ್ರಹಳ್ಳ್ಯೋಶ್ಚ ಸೀ
72 ಮಾಂತಾದ್ದಕ್ಷಿಣೇಸ್ಥಿತಂ। ಬಸವಾಪುರದರ್ವೊರು ಕ್ಷೇತ್ರಾದ್ಯುತ್ಕಾ
73 ಚ ಪಶ್ಚಿಮಂ। ಹಾಗಲೂರೋ ಸಿಂದಗರ್ರೆಗಣಕೇ ಹಾಳು ನಾಮಯೋಃ।
74 ಗ್ರಾಮಯೋರುಪಸೀಮಾಂತಾದ್ಯುಕ್ತಾದುತ್ತರತಸ್ಥಿತಂ। ಪುರವರ್ಗತಯಾ
75. ಖ್ಯಾತಂ ಗ್ರಾಮಂಕೊಂರಕೆರ್ರಾಭಿಧಂ। ಸರ್ವಮಾನ್ಯಂ ಚತುಸ್ಸೀಮಾಸಂಯುತಂ ಚ ಸ
76 ಮಂತತಃ। ನಿಧಿ ನಿಕ್ಷೇಪ ವಾಯ್ಯಸ್ಮಸಿದ್ಧಸಾಧ್ಯಕ್ಷಿಣೀತಿಚ। ಆಗಾಮೀತ್ಯ
77. ಷ್ಟಭೋಗಾರ್ಹಂತಜಸ್ವಾಮ್ಯಸಮನ್ವಿತಂ। ವಾಂಪೀಕೂಪತಟಾಕೈಶ್ಚಕಶ್ಛಾರಾಮೈಶ್ಚ
78. ಸಂಯುತಂ। ಶಿಷ್ಯಪ್ರಶಿಷ್ಯಸಂಭೋಗ್ಯಂಕ್ರಮಾದಾಚಂದ್ರತಾರಕಂ। ದಾನಸ್ಯಾಧಮನ
79. ಸ್ಯಾಪಿವಿಕ್ರಯಸ್ಯಾಪಿಚೋಚಿತಂ। ವೇದವೇದಾಂ[ತ]ತತ್ವಜ್ಞೈರ್ವಿಬುಧೈಸ್ಸಪುರೋಹಿತೈಃ
80. ಸಹಿತ ಶ್ರಾತ ಪಥಿಕೈಸ್ಸರ್ವಶಾಸ್ತ್ರಾಬ್ಧಿಪಾರಗೈಃ। ಮಾನ್ಯಸ್ತಿರು
81. ಮಲಕ್ಷ್ಮಾಪ ಮಹಾರಾಯೋ ಮನಸ್ವಿನಾಂ। ಸಹಿರಣ್ಯಪಯೋಧಾರಾ
82. ಪೂರ್ವಕಂ ದತ್ತವಾನ್ಮುದಾ॥

(3ನೆಯ ಹಲಗೆಯ ಮುಂಭಾಗ)—

83 ತದಿದಂ ಸಕಲ ಮಹೀವರ ತಿರುಮಲರಾಯಸ್ಯ ಬಹುಧ ರಾಯಸ್ಯ। ಶಾಸನಮತಿವ
84 ಲ ಶಾಸನ ತರುಕರ ದಾನಸ್ಯ ಸಾಪ ದಾನಸ್ಯ। ಮೃದು ಪದಮಿತಿ ತಾಂಮ್ರಶಾಸನಾ
85 ರ್ಧಂ ತಿರುಮಲರಾಯ ಮಹೀಪಶಾಸನೇನ। ಅಭಣದನು ಗುಣಂ ವಚೋ ಮಹಿಮ್ನಾಸ
86 ರಸ ತರೇಣ ಸಭಾಪತಿ ಸ್ವಯಂಭೂಃ। ತಿರುಮಲರಾಯ ನೃಪೇಂದೋ ಶ್ಶಾಸನತಸ್ತಾಂಮ್ರ
87 ಶಾಸನಂ ತದಿದಂ। ವ್ಯಕ್ತಂ ವೀರಣಸೂನುರ್ವಿ ಲಿಖಿತವಾನೇಷ ವೀರಣಾಚಾರ್ಯ್ಯಃ
88 ದಾನ ಪಾಲನಯೋರ್ಮರ್ಧ್ಯೇ ದಾನಾತ್ ಶ್ರೇಯೋನು ಪಾಲನಂ ದಾನಾ ತ್ಸ್ವರ್ಗಮ ವಾಪ್ನೋತಿ ಪಾ
89. ಲನಾ ದಚ್ಯುತಂ ಪದಂ। ಸ್ವದತ್ತಾ ದ್ವಿಗುಣಂ ಪುಣ್ಯಂ ಪರದತ್ತಾನು ಪಾಲನಂ ಪರದತ್ತಾ
90. ಪಹಾರೇಣ ಸ್ವದತ್ತಂ ನಿಷ್ಫಲಂ ಭವೇತ್। ಸ್ವದತ್ತಾಂ ಪರದತ್ತಾಂ ವಾ ಯೋ ಹರೇತಿ
91. ವಸುಂಧರಾಂ। ಷಷ್ಟಿರ್ವರ್ಷ ಸಹಸ್ರಾಣಿ ವಿಷ್ಟಾಯಾಂ ಜಾಯತೇ ಕ್ರಿಮಿಃ ಏಕೈ
92 ವಭಗಿನೀ ಲೋಕೇ ಸರ್ವೇಷಾ ಮೇವ ಭೂಭುಜಾಂ। ನಭೋಜ್ಯಾನಕರ ಗ್ರಾಹ್ಯಾ
93. ಭಿಕ್ಷು ದತ್ತಾ ವಸುಂಧರಾ। ಸಾಮಾನ್ಯೋಯಂ ಧರ್ಮ ಸೇತು ನೃಪಾಣಾಂ ಕಾ
94. ಲೇ ಕಾಲೇ ಪಾಲನೀಯೋ ಭವದ್ಭಿಃ ಸರ್ವಾನೇತಾ ನ್ಭಾವಿನಃ ಪಾರ್ಥಿವೇಂ
95. ದ್ರಾನ್ಭೂಯೋ ಭೂಯೋ [ಯಾ] ಚತೇ ರಾಮಚಂದ್ರಃ।

(ಕನ್ನಡಕ್ಷರದಲ್ಲಿ) ಶ್ರೀ ವಿರುಪಾಕ್ಷ—

I-B—

1. श्रीगणाधिपतयेनमः। नमस्तुङ्गशिरश्चुंबिचंद्रचामरचारवे
2. त्रैलोक्यनगरारंभ मूलस्तंभायशंभवे। अव्याद्व्याजकारुण्य सु
3. लभःकलभाननः। वारीं गौरीपतेरंक पर्यंकोयस्यशस्यते पायान्मायावरा
4. होयमवनीनलिनी बलात्। सिंधोरुद्धरतोयस्य दंष्ट्रातत्कंदतांदधौ। अस्तिश्री
5. हेतुरब्जानां हरर्दक्षिणमीक्षणं। मोक्षलक्ष्मीविलासैकमुकुरो निधिराजासां।
6. यस्स्ववंशभुवां राज्ञां यशोवृद्धिचिकीर्षया। मुहुरभ्यासकांक्षीव राज्ञो वर्धयते क
7. लां। निशांतेग्निशिखागर्भाल्लब्धेयेनात्मतेजसि। अब्जबंधालयादासीदलिबंदी
8. विमोक्षणं। ततोजनि मनीषयासकलधर्ममर्मस्पशामहीपति शिखामणि
9. र्मनुरितिप्रतीतः क्षितौ। यदाननविधूदितामिहनिपीयनीतिंसुधामभंगु
10. रतरं भवत्यखिलमंगमुर्वीभुजां। तदीयवंशैकमणिस्ततोभूदिक्ष्वाकुरिंधा
11. नगुणोनृपेन्द्रः। योमंडलाधीश्वरहारवल्यां मद्धययौनायकतां महिम्ना।
12. जज्ञेस्यवंशे जगतीश्वरांशः ककुस्थनामाकमिताधरण्याः। यद्वाहनत्वेनय
13. यौ रणाग्रेवृषाभिधानं विबुधाधिनाथः। रघुरीति रजनीकरोयथाब्देर
14. वनिबलारिरभूदयमुष्यवंशात्। विघटितपरचक्रदृष्टवीर्यैः कुवलयमुल्ल
15. शितंगुणैर्यदीयैः। आसीत्प्रतापनिधिरस्य कुलप्रदीपः कीर्त्यंकृतोदशरथ
16. क्षितिपालवर्यः। यस्याज्वलज्जगतिधामयथातथासन्नेत्राणिदत्यसुदृशां
17. चनिरंजनानि। जातास्तस्यमहाश्वमेधसुकृताच्छास्त्रात्पुमर्थायथाचत्वारस्तन
18. यास्तथेषु च गुणैर्ज्यायान्समायानिधिं। जित्वा रावणमाहवे त्रिजगतां रामोयमा
19. मोदनस्सीता[रा]ज्यरमेसमेत्यववृधेसाकेतभद्रासने। राघवेणरवि[वं]शकेतु
20. ना स्थापितेनृपति संततिक्रमे। आविरासुरवरे धुरंधरा मंदराचलभुजा
21 महीभुजः। तेषां वंशे तिप्पमाजानिरासील्लक्ष्मी शाली लखभूपालवर्यः। संग्रो
22. माग्रेयश्चरासारपातेश्शांतिंनीन्येशौर्यवह्नीरिपूणां। अस्मादशेषभुवनावन
23. वारिजाक्षाश्च्छृंगारराजवद्जायतशिंगराजः धन्यागुणेन धरणीवलयैकर

24. लं चेंनांबिक रतिरिवाजनितस्यदेवी । समस्त मथ तत्सुतस्सकलराजभूपा
25. लकोभुजेनजगतीभरं भुजगराजभासावहन् हिमांशुरिव
26. रोहिणी हृदयहारिणी सद्गुणैरमोदतसधर्मिणी मयमवा
27. प्य तिप्पांबिकां । यस्यविश्राणनगुणं लब्धुकामास्सुरद्रुमाः ।
28. तपस्यतिजटाचंतस्सुपर्वतटिनीतटे । ततस्साजित्वाधरणी
29 मशेषांसमेधितश्रीस्सलकक्षितींद्रः । धीरौ कुमारौ पेद्दतिम
30. भूपरङ्गाधिपाख्यौ लभतेस्मतस्यां । वदान्यतिलकंमहीव
31 लयसार्वभौमंगुणैर्विनतिमामितौजसं विजित विद्वि

II-A—

32 षं लीलया। सलब्धुमिहनंदनं सकलविद्वदानंदनं तयासह वि
33. निर्ममेतदनुरङ्गनाथार्चन हरिरथतिप्पमासकलभूवरयोरनयोः
34. परिचरणैरितः प्रकटदिव्यतनुः स्वपने तिरुमलदेवराय इतिधीर
35 तरो युवयोर्जयतुसुतोमदंश इति जातुजगादमुदा ।
36 अथमुररिपोरंशोवंशेरवेरवतीर्णवान्ससलकनृप
37 तेः पुणैस्सांम्राज्यलक्षणलक्षितः । तिरुमहारायः केयूरय
38. न्सकलांमहीं विजयनगराधीशसिंहासने विलसत्यसौ
39 विख्यातविक्रांतिनयस्ययसापट्टाभिषेकेनियतं प्रजानां ।
40. आनन्दबाष्पराभिषिच्यमाना देवीपदंदर्शयतेधरित्री । विरा
41. जतेयस्यविरोधिकामिनीस्तनांतरे सांजनबाष्पधोरणी । प्रवेश
42 मार्ग किलपत्रवल्लरीविजृंभिणोविक्रमजातवेदसः । चित्रंनांत
43 स्तरल इति यद्विद्रुतश्शत्रु भूभृन्मुक्ताहारोभवतियदयं तद्विचित्रं
44 गुणेन । गाढं वंधोन परिरभतेयच्चकंठं प्रियायास्त्रासंधत्तेयदपि
45. नितरां यस्यभूपालमौलेः । अवाप्तसत्वः श्रीहेतुराधारस्सर्वभूभृतां
46. राजते वाहिनीनाथो रत्नानामकरश्चयः । तुंगामेवदयां पदांबु
47 जयुगंशोणं च कृष्णां तनुं रक्तानीलशितांत्रिवेणिमनघां वीक्षांगि
48. रंनर्मदां तीर्थानीतिसमावहत्यवयवैः श्रीरंगशायीविभुः प्रा
49 योयस्यविशेषभुक्तिमुदितः पट्टाभिषेकश्रिये । शाखापुष्प प
50 रागपेषनपुनतत्सौर्यधूलीभरस्सिंहानांनिनदोयमेवनभ
51. ट क्ष्वेडारवोभैरवः । शृङ्गाग्रादुपलास्वयंनिपति ता नो यंत्रना
52 लोदरा दि त्यास्वासयतेदरीषुचकितं यद्वैरिकांता पतिं ।
53. महांतिदानानि महाभुजेन कीर्त्तिनिंदानानिकृतानियेन । ऐ
54 षांयथासङ्ख्यतयाचपूर्वैपराजिताष्षोडशपार्थिवेंद्राः ।
55 राजाधिराजस्तेजस्वी श्रीराजपरमेश्वरः । मूरुरायरगं
56 डांकः परराजभयङ्करः । भाषातिलंघिभूपालभुजङ्ग इति
57. विश्रुतः । हिंदुरायसुरत्राणो दुष्टशार्दूलमर्द्दनः । इत्यादि
58. बिरुदैर्वंदितत्या नित्य मभिष्टुतः । कांभोज भोज कालिंग
59. करहाटादि पार्थिवै. । सौविदल्लपदंप्राप्तैस्संदर्शितनृपोप

II B—

60 दः । दशमुखमिव जित्वा दर्पितं वैरिवर्गरघुपतिरिव सीतांरा
61. ज्यलक्ष्मीमुपेतः । नयनिधिरखिलानां रंजकोयं प्रजानां वरति
62. रुमलरायो वर्धत भद्रपीठे । अब्ध्यंगाम्नायशीतांशुगणिते शकव

63. त्सरे । शुभकृद्वत्सरे मासिमाघे भार्गववासरे । कृष्णपक्षे चतुर्द्दस्यां शिवरात्र्यां महीतिथौ।
तुंगभद्रानदीतीरे श्रीविरूपाक्ष सं
64 निधौ । जांबुनदादिव्यकोदंड जंबुनाथप्रभावत. । प्राप्तकालत्रयो
65 दंत परिज्ञानायधामिता । श्रीकंठभक्तिमंदारवल्लिकावाचेत
66. से । निरहंकारचित्ताय चित्यं लोक हि
67 तैषिणे । वीरशैवागमज्ञाय विजितांतरवैरिणे प्र
68 थितायक्षितावेंमेबसवेन्द्रतपस्विने । वलितेहस्ति
69 नावत्या विख्यातं मूडनाडुगं । कुरुगोडुसुसीमां
70 तर्भावंचापिसमाश्रितं । बोरहळ्ळीति विख्याताद्ग्रा
71 मात्प्राचीदिशमुपाश्रितं । कुरुब्रूर्भोरहळ्ळयोश्चसी
72. मांताद्दक्षिणेस्थितं । बसवापुरदर्वूरु क्षेत्राद्युत्का
73 च पश्चिमं । हागलूरोसिंधगरगणकेहाळनामयोः ।
74 ग्रामयोरपि सीमांताद्युक्तादुत्तरतस्थितं । पुरवर्गतया
75 ख्यातं ग्रामं कोरकेरीभिधं । सर्वमान्यं चतुस्सीमासंयुतं च स
76 मंततः । निधिनिक्षेपवाप्यस्मसिद्धसाद्ध्यक्षिणीतिच । आगामीत्य
77. ष्टभोगार्हं तजस्स्वाम्यसमन्वितं । वापीकूपतटाकैश्च कच्छारामैश्च
78 संयुतं । शिष्यप्रशिष्यसंभोग्यं क्रमादाचंद्रतारकं । दानस्याधमन
79 स्यापि विक्रयस्यापिचोचितं । वेदवेदांततत्वज्ञैर्विबुधैस्सपुरोहितैः
80. सहितश्रौतपथिकैस्सर्वशास्त्राब्धिपारगैः । मान्यस्तिरु
81. मलक्ष्मापमहारायोमनीस्वनां । सहिरण्यपयोधारा
82. पूर्वकंदत्तवान्मुदा ॥

III-A—

83 तदिदं सकलमहीवरतिरुमलरायस्य बहुधरायस्य । शासनमति
84. वलशासनतरुकरदानस्य सापदानस्य । मृदुपदमितितांम्रशासना
85 र्थं तिरुमलरायमहीपशासनेन । अभणदनुगुणं वचोमहिम्नास
86. रसतरेण सभापतिस्वयंभूः । तिरुमलरायनृपेंदोश्यासनतस्तांम्र
87. शासनंतदिदं । व्यक्तंवीरणसूनुर्विलिखितवानेषवीरणाचार्यः
88 दानपालनयोर्मध्येदानात्श्रेयोनुपालनं दानात्स्वर्गमवाप्नोति पा
89 लनादच्युतंपदं । स्वदत्ताद्विगुणं पुण्यंपरदत्तानुपालनंपरदत्ता
90 पहारेणस्वदत्तंनिष्फलंभवेत् । स्वदत्तां परदत्तां वायोहरेति
91. वसुंधरां । षष्टिर्वर्षसहस्राणि विष्टायां जायते क्रिमिः एकै
92. वभगिनीलोके सर्वेषामेव भूभुजां । न भोज्या नकरग्राह्या
93 भिक्षुदत्ता वसुंधरा । सामान्योयं धर्मसेतुर्नृपाणां का
94. लेकालेपालनीयोभवद्भिः । सर्वानेतान्भाविनःपार्थिवें
95. द्रान्भूयोभूयो[या]चतेरामचंद्रः ।

Transliteration

I-B—

1. śrī Gaṇâdhipatayê namaḥ । namas-tuṁga śiras-chumbi-chaṁdra-châmara-châravê
2. trailôkya nagarârambha mûla stambhâya Śambhavê । avyâd-avyâja-kâruṇya su-

3 labhah Kalabhânanah | vârîṃ Gaurîpatêr amka paryamkô yasya śasyatê pâyân Mâyâvarâ

4 hôyaṃ avanî-nalinîm balāt | simdhôi-uddharatô yasya damshtiâ tat kamdatâṃ dadhau | asti śrī

5. hētur abjânâṃ Harar-ddakshinam îkshnaṃ Môksha-Lakshmî vilâsaika-mukurô nidhi râjasâm |

6. yas svavaṃśa bhuvâm râjñâm yaśô-vriddhi chikîrshayâ | muhur-abhyâsa kâkshîva râjñô vardhayatê ka-

7. lâm | niśâṃtégni-śikhâ-garbhâl-labdhê yênâtma-têjasi | abja bamdhâlayâd âsīd alibaṃdî

8. vimôkshanam | tatôjani manîshayâ sakala dharma marma spaśâ mahîpati śikhâmani-

9. r Manur-iti pratîtah kshitau | yadânana vidhûditâm iha nipîya nîtim sudhâmabhaṃgu-

10. rataraṃ bhavatyakhilam amgam urvîbhujâṃ tadîya vamśaika-manis-tatôbhût Ikshvâkurimdhâ-

11. na gunô nripêndrah | yô maṃdalâdhîśvaia hâia valyâṃ maddhya yayau nâyakatâm mahimnâ |

12. jajñêsya vamsê jagatîśvarâmśah Kakustha nâmâ kamitâ dharanyâh yadvâhanâtvê na ya-

13. yau ranâgrê Vrishâbhidhânam vibudhâdhinâthah Raghur-iti rajanîkaiô yathâbdêr a-

14. vanibalârir-abhûd amushyavamśât | vighatita parachakra drishtavîryaih kuvalayam ulla-

15 sitam gunairyadīyaih | âsît pratâpa-nidhir-asya kulapradîpah kîrttyadbhutô Dasaratha

16. kshitipâlavaryah | yasyâjvalaj-jagati dhâma yathâ tathâsan nêtiânidatya sudriśâm

17 cha niamjanâni | jâtâs-tasya mahâśvamêdha su kritāś-chchhāstiât pumartthâ yathâ chatvâras-tana-

18 yâs tathaishu cha gunair jyâyân samâyānidhim | jitvâ Râvanam âhavê tiijagatâm Râmôyam â-

19. môdanas Sītâ [rā] jyaramê samêtya vavridhê Sākêta bhadrâsanê | Râghavêna Ravi [vam] sa kêtu-

20. nâ sthâpitê nripati saṃtatikramê | âvirâsura varê dhuramdharâ Mamdaiâchala bhujâ

21. mahîbhujah | têshâm vamsê Tippamâjânir âsîl-Lakshnîsâlî Lakhabhûpâlavaryah | samgrô-

22 mâgrê yas-chchhaiâsârapâtês-śâmtiṃ nînye śaurya bahnî ripûnâm asmâd asêsha bhuvanâvana

23. vârijâkshâs-chchhrimgârarâja vadajâyata Siṃgarâjah dhanyâ gunêna dharanî valayaikâ ra-

24. tnam Chemnâmbika Ratirivâjani tasya dêvî | samastam atha tatsutas sakala râja bhûpâ-

25. lakô bhujêna jagatîbharam Bhujagaiâja bhâsâvahan Himâmśuiva

26. Rôhinîm hridayahârinî sadgunair amôdata sadharminîm ayam avâ-

27. pya Tippambikām | yasya viśrânanagunam labdhukâmâs-suradiumâh |

28. tapasyati jatâvaṃtas Suparva tatinîtate | tatas sajitvâ dharanî-

29. m aśêsham samêdhitas-śiis-Salakakshitîmdrah | dhîrau kumârau Peda-Tiṃma-

30. bhûpa Ramgâdhipâkhyau labhatêsma tasyâṃ | vadânya tilakam mahīva-

II-A—

31 laya sârvabhaumam guṇair vinîtam amitau jasam vijita vidvi-
32 sham lîlayâ । sa labdhumiha naṁdanam sakala vidvadânamdanam tayâ saha vi-
33 nu mamê tadanu Ramgaṇâthârchchana Hari ratha Tippamâ Salaka bhûvarayôi anayôh
34. paricharanair itah prakaṭa divyatanuh svapanê Tirumala Dêvarâya iti dhṛta-
35 tarô yuvayôrj-jayatu sutô madamśa iti jâtu jagâda mudâ ।
36 atha Muraripôramśôbamśê Ravê ravatīrnavân sa Salakanṛipa-
37. têh punyais-sâmmrâjya lakshana lakshitah । Tirumahârâyah kêyūraya-
38 n sakalâm mahîm Vijayanagarâdhîśa simhâsanê vilasatyasau ।
39 vikhyâta vikrâmti nayasya yasâ pattābhishêkê niyatam prajānâm ।
40 ânamdabâshpar-abhishichyamânâ dêvîpadaṃ darsayatê dharitri । vira-
41 jatê yasya virôdhi-kâmini stanâmtarê sâmjana bâshpadhôranî । pravêśa
42 mârgah kila patravallarî vijrimbhinô vikrama jâtavêdasah । chitram nâmta-
43 starala iti yad viditaś śatrubhûbhrin muktâhârô bhavati yadayam tadvichitram
44 gunêna । gâdhaṃ bamdhô naparirabhatê yachcha kamtham priyâyâs trâsam dattê yadapi
45 nitarâm yasya bhûpâla maulê । avâpta satvah śrî hêturâdhâras sarvabhû-bhritâm
46 râjatê vâhinî nâthô ratnânâmakarascha yah । tumgâm êva dayâm padâmbu-
47 ja-yugam śônâmcha krishnâm tanum raktânîlasitâm Tirivênimanaghâm vîkshâm gi
48 ram Narmadâm । tîrthânîti samâvahatyavayavaih Śrî Ramgaśâyî vibhuh prâ-
49 yô yasya viśêsha-bhukti-muditah pattâbhishêka śriyê । śâkhâpushpa pa-
50 râga aisha napuna tatsauiya dhûlîbharas-simhânâm nimadôyam êva nabha-
51 takshvêdâravô bhairavah । śrimgâgrâdupalâ svayam nipatitâ nô yaṃtra nâ
52 lôdarād ityâsvâsayatê darîshu chakitam yad vairikâmtâpatim ।
53 mahâmti dânâni mahâbhujêna kīrttêr nidânāni kritâni yêna ai-
54 shâm yathâ samkhyatayâ cha pûrvê parâjitâsh-shôdaśa pârthivêmdrāh ।
55 râjâdhirâjas têjasvî srî rāja paramêśvarah । mûruirâyara gam-
56 dâmkah pararâja bhayamkarah । bhâshâtîlamghi bhûpâla bhujamga iti
57 viśrutah । Himdurâya suratrânô dushta sâidûla mardanah । ityâdi
58 birudair-vamditatyânityam abhishtutah । Kâmbhôja-Bhôja-Kâlimga
59 Karahâtâdi pârthivaih । Sauvidallapadam prâptais-samdarśita nripôpa-

II-B—

60 dah । Dasamukham iva jitvâ darppitam vairivargam Raghupatir iva Sîtâm Râ-
61 jya-Lakshmîmupêtah । nayanidhirakhilânâm raṃjakōyam prajânâm vara-Ti
62 rumala râyō vardhatî bhadrapîthê । abdhyamg-âmnâyasîtâmsu ganitê Śakava-
63 tsarê । Subhakrid vatsarê mâsi Mâghê Bhârgava-vâsarê । krishna pakshê chaturddasyâm Sivarâtryâm mahâtithau । Tumga-Bhadrâ nadītîrô śrî Virûpâksha sam-
64 nidhau । jâmbunadâ divyakôdamda Jambunâtha prabhavatah । prâptakâlatrayô-

65. damta parijñânâya dhîmatâ | Śrîkamtha-bhakti mamdâra mallikâ vâ chêta
66. sê | nirahamkâra chittâya chityam lôka hi-
67. taishinê | Vîrasaivâgamajñâya vijitâmtara vairinê pa-
68 thitâyakshitâv Emmebasavêmdra-tapasvinê valitê Hasti-
69. nâvatyâ-vikhyâtam Mûdanâdugam | Kurrugôdu susîmām-
70 tarbhâvam châpi samâśritam | Bôrahallîti vikhyâtâd grâ-
71 mât prâchîdisamupāśritam Kurubûr-Bhôrahalyôscha sî-
72 mâmtâd dakshine-sthitam | Basavâpura-Darvûrukshêtiâd yukttâ
73 cha paschimam | Hâgalûrô Simdagarrê Ganakêhâlu nâmayôh |
74 grâmayôrupasîmâmtâd yuktâduttaiata sthitam | Turavargatayâ
75. khyâtam grâmam Komra Kerrâbhidham | sarva mânyam chatus-sîmâ-sam-
yutam cha sa-
76. mamtatah | nidhi-nikshêpa-vâyyasma siddha sâddhyakshinîti cha| âgâmîtya-
77 shtabhôgârham tajas svâmya samanvitam | vâmpî-kûpa-tâtâkaischa kach-
chhâ-râmaischa
78. samyutam | śishya-prasishya sambhôgyam kramâd âchamdratârakam |
dânasyâ dhamana-
79. syâpi vikrayasyâpi chôchitam | Vêda-vêdâmta tatvajñair vibudhais sapurô-
hitaih
80 sahitaśrautapathikais-sarva śâstrâbdhi pâragaih | mânyas Tiru-
81 mala-kshmâpa mahâiâyô manasvinâm | sahiranya payôdhârâ
82. -pūrvakam dattavân mudâ ||

III-A—

83. tad idam sakala-mahî vara Tirumalarâyasya bahudharâyasya | sâsanamativa-
84. la sâsanatarukara-dânasya sâpadânasya | mridupadam iti tâmmrasâsanâ-
85. rtham Tirumalarâyamahîpa śâsanêna | abhanad anugunam vachô mahi-
mnâ sa
86. rasatarêna Sabhâpati svayambhûh | Tirumalarāya nripêmdôs śâsanatas-
tâmmra
87. śasanam tadidam | vyaktam Vîrana sûnur vilikhitavân êsha Vîranâ-
châryah
88 dânapâlanayôr madhyê dânâts chhrayônu pâlanam dânât svargam avâp-
nōti pâ-
89 lanâd achyuta-padam | sva-dattâ dvigunam punyam para-dattânu pâlanam
para-dattâ-
90 pahârêna sva-dattam nishphalam bhavêt | sva-dattâm para-dattâm vâ
yôharêti
91 vasumdharâm | shashtir varshâ sahasrâni vishtâyâm jâyatê krimih êkai-
92 va bhaginî lôkê sarvêshâm eva bhûbhujâm | na bhôjyâ na karagrâhyā
93. bhikshu dattâ vasumdhaiâ | sâmânyôyam dharmasêtur nripânâm- kâ
94. lêkâle pālanîyô bhavadbhih | sarvân êtân bhâvinah pârthivêm-
95 drân bhûyôbhûyô [yâ] chatê Râmachamdiah | śrî Virupâksha

Note.

The plates on which the present record is engraved are three in number, each measuring $10\frac{1}{4}''$ by $7\frac{1}{4}''$, the first and third being inscribed on the inner side only. They are strung on a circular ring which has its ends secured in the base of a

circular seal 1½" in diameter The seal bears in relief a boar turned to the right. The writing is in Nāgari characters, and the language is Sanskrit throughout The inscription is a fine specimen of Sanskrit composition

After obeisance to Ganādhipati and invocation of Śambhu, Ganapati and the Boar incarnation of Vishnu in separate verses, the record gives the genealogy of Tirumalarāya thus —The sun, his son was king Manu, by learning whose *nīti* kings became invincible, in his race arose Ikshvāku in whose line was born Kakustha, by becoming whose vehicle Indra acquired the name Vrisha, in his race arose Raghu in whose line was born Daśaratha, to him were born four sons, the eldest of whom, Rāma, having conquered Rāvana, was happily seated on the throne at Sākēta along with Sīta and the goddess of sovereignty, in the line established by Rāma arose many kings, one of whose descendants was Lakkhabhūpa, husband of Tippamā, his son was Singa-Rāja, husband of Chennāmbikā, his son was Salaka-Rāja, husband of Tippāmbikā, he had two sons Peda-Timma and Ranga, but desirous of obtaining another son endowed with all the good qualities, he worshipped the god Ranganātha along with his wife and obtained a son by name Tirumala-Rāya by the grace of the god Then follow several fine verses in praise of Tirumala-Rāya. The inscription then records that the rājādhirāja rājaparamēśvara, champion over the three kings, terrible to hostile kings, champion over kings who break their word, *Suratrāna* of the Hindu kings, Tirumala-Rāya, who, having conquered his arrogant enemies, acquired the goddess of sovereignty just as Rāma having conquered Rāvana, acquired Sītā, and who had the Kāmbhōja, Kālinga and other kings as his attendants, on Friday the 14th lunar day of the dark fortnight of the month Māgha in the year Subhakrit corresponding to the Śaka year reckoned by the oceans, the *angas*, the Vēdas and the moon (1464), which was the Sivarātri day, in the presence of the god Virūpāksha on the bank of the Tungabhadrā, granted, with all the usual rights, the village Komrakere, situated in Kurugōdu-sīme of Mūda-nādu belonging to Hastināvati, to the knower of events of the past, present and future by the grace of the god Jambunātha, great devotee of Śiva, proficient in the Vīraśaivāgama, conqueror of the inner enemies, Emmebasavēndra The boundaries of the village granted are thus given. to the west Bōrahalli, to the north Kurubūr and Bōrahalli, to the east Basavāpura and Darvūru and to the south Hāgalūru, Sindagere and Ganakehālu. The composer was Sabhāpati-svayambhū and the engraver Vīrana's son Vīranāchārya. The record closes with five usual final verses and the signature *srī Virūpāksha* in Kannada characters

There is a mahāmandalēśvara Salaka-Rāja-Chikka-Thirumalayyadēva-mahārajā mentioned in a record of 1533 during Achyuta-Rāya's reign (Sewell's *Antiquities* II, 118) and a mahāmandalēśvara Salaka-Rāja-Chikka-Tirumala-Rājayya along with his son Śrīranga-Rājayya in E C X, Mālūr 41 of 1578 The donor in the present record is evidently identical with these. Emmebasava is a well-known Vīraśaiva teacher who has written a *Kālajñāna* or work containing prophetic sayings. One of his epithets in the inscription alludes to this fact Jambunātha mentioned in connection with Emmebasava is the god of that name on the Jambunāthakonda to the south-east of Hospet The guru probably had his matha on this hill. It is not known how these plates, which record a grant to a Vīraśaiva teacher, came into the possession of the Rāghavēndrasvāmi matha at Nañjangūd.

The details of the date, *viz*, S 1464 Śubhakrit sam Māgha krishna 14 Bhārgava vāsara, correspond to Thursday, 1st February 1543 A D.

26

Seventh copper plate record in the same matt.

Telugu characters and Sanskrit language

Two plates Size 10½"×8¾"

ಅದೇ ಮಠದಲ್ಲಿರುವ ಏಳನೆಯ ತಾಮ್ರಶಾಸನ.

ತೆಲುಗಕ್ಷರ ೨ ಹಲಗೆಗಳು

ಪ್ರಮಾಣ ೧೦½"×೮¾"

(1ನೆಯ ಹಲಗೆಯ ಮುಂಭಾಗ)—

ಶ್ರೀ

ಶ್ರೀ

1 ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರಚಾಮರ ಚಾರವೇ । ತ್ರೈಲೋ

2. ಕ್ಯನಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾಯ ಶಂಭವೇ ॥ ೧ ॥ ಹರೇರ್ಲೀಲಾ

3. ವರಾಹಸ್ಯ ದಂಷ್ಟ್ರಾದಂಡಸ್ಸಪಾತುವಃ ॥ ಹೇಮಾದ್ರಿಕಲಶಾಯ

4. ತ್ರ ಧಾತ್ರೀ ಛತ್ರಶ್ರಿಯಂ ದಧೌ ॥೨॥ ಯಸ್ಮಾಚ್ಚರಾಚರಂ ಸರ್ವಂ ನ ಭೂ

5 ತಂ ಜಗದಂಜಸಾ ॥ ಯತೋ ಗಂಗಾ ಜಗನ್ಮಾತಾ ಸಂಭೂತಾ ಲೋ

6 ಕ ಪಾವಿನೀ ॥೩॥ ಯದ್ರಜಃ ಸಂಗತಃ ಕಾಂತಾ ಶಿಲಾ ಸಮಭವ

7 ನ್ಮುನೇಃ ಯದಂಘ್ರಿಗಣನೇನ್ನೈವ ಮರುತ್ವಾನ್ ರಾಜ್ಯಮಾಪ ಚ ॥೪॥

8 ಬಲಃ ಪಾತಾಳ ಸಾಂಬ್ರಾಜ್ಯಂ ಶಕಟೋ ಯೇನ ಸೂದಿತಃ । ಯ

9. ದಂಘ್ರ್ಯಂಕೋಭೋಗಿಭೋಗೇದೃಶ್ಯತೇ ದ್ಯಾಪಿ ಸುಂದರಃ ॥೫॥ ತಸ್ಮಾತ್ಸ್ವಭ

10 ಮಭವದ್ವರ್ಣಸ್ತುರೀಯ್ಯಃ ಧರ್ಮಸಂಕುಲಃ ॥ ಸದಾಚಾರರತಾ

11 ಸ್ತತ್ರ ದ್ವಿಜಸೇವಾಪರಾಯಣಾಃ ॥೬॥ ಭೂಪಾಲಾಃ ಖಲು ಸಂಜಾ

12 ತಾಃ ಶೌರ್ಯೋದಾರ್ಯ್ಯಗುಣಾನ್ವಿತಾಃ ॥ ವಿನೀತಾಃ ಶಿಕ್ಷಿತಾಃ ಶಾಂ

13. ತಾಃ ತಂತ್ರಜ್ಞಾನೇಧಿಕಾರಿಣಃ ॥೭॥ ತದ್ವರ್ಗೇ ದೇವರಾಜಾಖ್ಯಃ ಬ

14. ಹುಬಾಹುಪರಾಕ್ರಮಃ ॥ ಅಮಾತ್ಯಃ ಕ್ರಿಷ್ಣರಾಜಸ್ಯ ಬಭೂವ ರಿ

15. ಪುಮರ್ದನಃ ॥೮॥ ಪ್ರತಾಪರುದ್ರಮತ್ತೇಭಪತಿಂ ಜಿತ್ವಾಯ ಆಹ

16 ವೇ ॥ ಅಕ್ರಮ್ಯೋದಯಶೀಲಾಖ್ಯಂ ದುರ್ಗಂ ಗಜಪತೇಃ ಪ್ರಿಯಂ ॥೯॥

17. ತತ್ತಾದೃಗ್ವಿಜಯಂ ಪ್ರಾಪ್ಯ ಕ್ರಿಷ್ಣರಾಜಮತೋಷಯತ್ ॥ ಶ್ವೇತಛ

18. ತ್ರಾದಿಮಂ ರಾಜಚಿನ್ಹಂ ಯಸ್ಮೈಪ್ರದತ್ತವಾನ್ ॥೧೦॥ ಸ್ವಃ ಕಾಮಿನೀಂ

19. ಸ್ವತನು ಕಾಂತಿಭಿರಾಕ್ಷಿಪಂತೀಂ ಶ್ರೀದೇವರಾಜತಿಲಕೋ ನವನೀರಜಾಕ್ಷೀಂ ॥

20. ಕಲ್ಯಾಣಿನೀಂ ಕಮಲನಾಭ ಇವಾಬ್ಧಿಕನ್ಯಾಂ ಮಂಗಾಂಬಿಕಾ ಮುದವಹ

21. ದ್ಬಹುಮಾನಶೀಲಾಂ ॥೧೧॥ ತಸ್ಯಾಂ ತಪೋಭಿರಧಿಕ್ಯೈರುದಭೂದ್ಯಶ

22. ಸ್ವೀ ಶ್ರೀ ಚಿನ್ನರಾಜನೃಪತಿಃ ಖಲು ದೇವರಾಜಾತು ॥ ಶ್ರೀರಾಮರಾಜನೃ

23. ಪತೇಃ ಕಿಲ ಕೃಷ್ಣರಾಜಜಾಮಾತುರಗ್ರ್ಯಮಹಿಮಾನಬಭೂವ ಮಂ

24. ತ್ರೀ ॥೧೨॥ ಜಗದ್ವಿಖ್ಯಾತ ಶೌರ್ಯಸ್ಯ ಚಿನ್ನರಾಜ ಮಹೀಪತೇಃ । ಬ್ರಂಹ್ಮ

25. ಣ್ಯಃ ಕೀರ್ತಿಮಾನ್ ಜೇಷ್ಠಃ ಜಜ್ಞೆ ಚವ್ವಪ್ಪನಾಯಕಃ ।೧೩॥ ಅದ್ವಿತೀ

26 ಯೋ ದ್ವಿತೀಯಶ್ಚ ಶ್ರೀಮಾನ್ ಚಿನ್ನಚವಪ್ರಭುಃ । ಮೌಳಿರತ್ನಂ ಮಹೀ

(1ನೆಯ ಹಲಗೆಯ ಹಿಂಭಾಗ)—

27. ಪಾನಾಂ ಸಂಜಾತಃ ಕುಲನಾಯಕಃ ॥೧೪॥ ಸಚಿಂನ್ನರಾಜಭೂಪಾಲೋ

28. ರಾಮರಾಜಾಜ್ಞಯಾಭಿಷಿಶಂ । ಪ್ರಚಂಡತರದೋರ್ದಂಡ ಖಂಡಿತಾ

29. ರಾತಿಮಂಡಲಃ ॥೧೫॥ ಆಸೇತೋರ್ದ್ರಾವಿಡಾನ್ ಭೂಮಿಪಾಲಾನ್ ಚಕ್ರೇ

30 ವಶೇಸ್ವಯಂ ॥ ರಾಮರಾಜಾಜ್ಞಯೈವಾಯಂ ತಂಜಾಪುರ್ಯಾಂ ಮಹಾಮ
31. ನಾಃ ॥೧೬॥ ನಿವಾಸಮಕರೋದ್ರಾಜಾ ರಾಜ್ಯಂ ಧರ್ಮೇಣ ಪಾಲಯನ್ । ತ
32 ತಶ್ಚವಪ್ಪಭೂಪಾಲಃ ರಾಜ್ಯಂ ಚಕ್ರೇ ಸುಧಾರ್ಮಿಕಃ ॥೧೭॥ ಪಿತುರ್ಮ
33 ತಿಂ ಯತ್ರ ಚಕ್ರೇ ಶ್ರೀಮಾನ್ ಚಿನ್ನಚವ್ವಪ್ಪರಾಟ್ । ವೇದವಿದ್ಭ್ಯಃ ಶ್ರೋ
34 ತ್ರಿಯೇಭ್ಯಃ ವಿದ್ವದ್ಭ್ಯಶ್ಚಮುದಾಸದಾ ॥೧೮॥ ಕೃತ್ವಾಗ್ರಹಾ
35. ರಾನ್ ಬಹುಶಃ ಪ್ರಾದಾತ್ ಸನ್ನೃಪಸತ್ತಮಃ । ತ್ರೇತಾಗ್ನಯ ಇವ
36 ಸ್ಪಷ್ಟಂ ವಿಜಯೀಂದ್ರ ಯತೀಶ್ವರಃ ॥೧೯॥ ತಾತಾಚಾರ್ಯೋ ವೈಷ್ಣವಾ
37 ಗ್ರ್ಯಃ ಸರ್ವಶಾಸ್ತ್ರವಿಶಾರದಃ ॥ ಶೈವಾದ್ವೈತೈಕಸಾಂಬ್ರಾಜ್ಯಃ
38. ಶ್ರೀಮಾನಪ್ಪಯದೀಕ್ಷಿತಃ ॥೨೦॥ ಯಸ್ವಭಾಯಾಂ ಮತಂ ಸ್ವಂ
39 ಸ್ಥಾಪಯಂತಃ ಸ್ಥಿತಾಸ್ತ್ರಯಃ । ಸಶ್ರೀಚವಪ್ಪಭೂಪಾಲಃ ದಾ
40 ನಾಚ್ಛಿತಸುರದ್ರುಮಃ ॥೨೧॥ ಗಣಿತೇಶಕಸಂಪ್ಪತ್ತೇಃ ನೇತ್ರಬಾಣ
41. ಶತೇಂದುನಾ । ವಿಕ್ರಮಾಬ್ದೇಹಿ ಕಾರ್ತಿಕ್ಯಾಂ ಕುಂಭಘೋಣ ಮ
42 ಹಾಸ್ಥಳೇ ॥೨೨॥ ಚಂದ್ರೋಪರಾಗಸಮಯೇ ವಿದ್ವಜ್ಜನವಿರಾಜಿತೇ ॥
43 ಕವೇರಕಂನ್ಯಾವಿಮಲತಟೇದಾನಸಮುಸ್ಸುಕಃ ॥೨೩॥ ಶ್ರೀಮತ್ಪ
44 ರಮಹಂಸಾಖ್ಯಪರಿವ್ರಾಡೀಶತಾಜುಷಾಂ ॥ ಪದವಾಕ್ಯಪ್ರ
45 ಮಾಣಾಬ್ಧಿಪಾರೀಣಾನಾಂ ನಿರಂಕುಶಂ ॥೨೪॥ ಶ್ರೀಮದ್ವೈಷ್ಣವ
46. ಸಿದ್ಧಾಂತಸ್ಥಾಪನಾಚಾರ್ಯತಾಜುಷಾಂ । ರಾಮಚಂದ್ರಪದಾಂ
47 ಭೋಜಪೂಜಕಾನಾಂ ಮುದಾಸದಾ ॥೨೫॥ ರಘುನಂದನಶಿಷ್ಯ
48 ಶ್ರೀಸುರೇಂದ್ರಾಖ್ಯ ತಪಸ್ವಿನಾಂ । ನಿಜಾಂ ತೇ ವಾಸಿನೇ ಮಧ್ವಸಿ
49 ದ್ಧಾಂತಾರ್ಥೋಪದೇಶಿನೇ ॥೨೬॥ ವಿಜಯೀಂದ್ರಯತೀಂದ್ರಾಯಭಾ

(2ನೆಯ ಹಲಗೆಯ ಮುಂಭಾಗ)—

50 ರ್ಯಾಬಂಧು ಸಮನ್ವಿತಃ ॥ ಮಂತ್ರಿಭಿರ್ದೇಶತತ್ವಜ್ಞೈಃ
51 ಪುರೋಹಿತಪುರೋಗಮೈಃ ॥೨೭॥ ಮತೇನಿತ್ಯಾಂನ್ನದಾನಾ
52. ರ್ಥಂ ದೀಪಾರ್ಥಂ ರಾಮಸಂನ್ನಿಧೌ । ಪ್ರಾಚೀನಸ್ವೀಯಭೂಪಾನಾಂ
53. ಅನೇಕ ಸುಕೃತಾಪ್ತಯೇ ॥೨೮॥ ಪುತ್ರಪೌತ್ರಪ್ರಪೌತ್ರಾದಿ ರಾ
54 ಜಾನಾಂ ರಾಜ್ಯವೃದ್ಧಯೇ ॥ ಮಾಯೂರದೇಶೇ ವಿಖ್ಯಾತೇ ಕೀರ
55. ನಾಡೋರದಸ್ಥಿತಂ ॥೨೯॥ ಕೂಕ್ಯೂರು ಶಂಜ್ಞಿಕಂ ಗ್ರಾಮಂ ಗೂಳ್ಳೂ
56. ರುಂಚ ದ್ವಿತೀಯಕಂ । ಪಲ್ಲಂ ರಘುಪಕಪ್ಲೇಚ ಯೇವಂ ಗ್ರಾಮ
57. ಚತುಷ್ಟಯಂ ॥೩೦॥ ನಿಧಿನಿಕ್ಷೇಪಪಾಷಾಣಸಿದ್ಧಸಾಧ್ಯ ಜ
58 ಲಾನ್ವಿತಂ । ಅಕ್ಷೀಣಾಗಾಮಿಸಂಯುಕ್ತಂ ಬಹುಭೋಗ್ಯಂ
59 ಸಭೂರುಹಂ ॥೩೧॥ ಶಿಷ್ಯಪ್ರಶಿಷ್ಯ ಸಂಭೋಗಯೋಗ್ಯಂ
60. ವಿನಿಮಯೋಚಿತಂ । ದಾನಾರ್ಥಧರ್ಮವಿಕ್ರೀತಿ ಯೋಗ್ಯಭಾ
61. ಗ್ಯಸಮಂನ್ವಿತಂ ॥೩೨॥ ಭೂಯಸೇಶ್ರೇಯಸೇ ಪ್ರಾದಾತ್ ಸಹಿ
62. ರಣ್ಯೋದಧಾರಯಾ । ಅಥ ಗ್ರಾಮಸ್ಯ ಭೂಸಂಖ್ಯಾ ಲಿಖ್ಯತೇ
63 ಲೇಖಕೋಕ್ತಿತಃ ॥೩೩॥ ಲೋಕಸಂಖ್ಯಾಪದಮಿತಃ ಗಣನೇಯ
64 ತ್ರ ಕಾರಣಂ । ದಂಡಸ್ತೇನೈವ ಕೂಕ್ಯೂರೋರಷ್ಟಾವಿಂಶತಿ ವೇ
65. ಲಿಕಾ ॥೩೪॥ ಗೂಳೂರೋಶ್ಚಾಪಿಗಣನೇ ಚತುರ್ವಿಂಶ
66. ತಿವೇಲಿಕಾ । ತಥಾ ರಘುಪತೇಃ ಕಟ್ಟೆ ವಲ್ಲಯೋರುಭ
67. ಯೋರಪಿ ॥೩೫॥ ಪ್ರೋಕ್ತಾತದ್ದೇಶತತ್ವಜ್ಞೈಃ ಭೂರೇಕಾದ
68 ಶವೇಲಿಕಾ । ಗ್ರಾಮಾಣಾಂ ಚತುರ್ಣಾಮೇವಂ ತ್ರಿಷಷ್ಟಿರ್ವೇ
69 ಲಿಕಾಸ್ಮೃತಾ ॥೩೬॥ ಯೇವಂ ಕೃತಾತು ಭೂಸಂಖ್ಯಾಧಾನ್ಯ
70. ಸಂಖ್ಯಾಪ್ರಲಿಖ್ಯತೇ ॥ ಕೂಕ್ಯೂರೋರ್ನವಸಾಹಸ್ರಂಕರ್ಷ
71 ಕಾಯಸಮನ್ವಿತಂ ॥೩೭॥ ಗೂಳೂರೋರಷ್ಟಸಾಹಸ್ರಂ

(2ನೆಯ ಹಲಗೆಯ ಹಿಂಭಾಗ)—

72 ಭೂಮಿಸಾರಸಮನ್ವಿತಂ ॥ ವಲ್ಲೀ ಸಹಸ್ರಂ ಧಾನ್ಯಸ್ಯ
73 ಸಾರ್ಧದ್ವಯಶತಾಧಿಕಂ ॥೩೮॥ ಸಹಸ್ರಂ ರಾಮ ಕ
74 ಟ್ಟಾಖ್ಯೈಸಾರ್ಧಸಪ್ತ ಶತಾಧಿಕಂ । ಯೇವಂ ವಿಂಶತಿ ಸಾಹಸ್ರೀ
75 ಧಾನ್ಯಸಂಖ್ಯಾಪ್ರಕೀರ್ತಿತಾ ॥೩೯॥ ಯೇವಂ ಚವಪ್ಪಭೂಪಾ
76 ಲಃ ಪ್ರಾದಾತ್ ಗ್ರಾಮಚತುಷ್ಟಯಂ । ಶ್ರೀರಾಮ ಪೂಜಾಕಾಲೇ ಸ
77 ನ್ಮನಸಾನ್ರಿಪಸತ್ತಮಃ ॥೪೦॥ ಶ್ಲೋಕಾಃ ಪತ್ರಾದಿಮಶ್ಲೋಕ
78 ಮಾರಭ್ಯಗಣನೇಕೃತೇ । ತಾಂಬ್ರಪತ್ರೇತ್ರಸಂತ್ಯೇಕಚತ್ವಾರಿಂಶಸ್ವಹಾಮುನಾ ॥೪೧॥

(ಇಲ್ಲಿ ವರಾಹ ವಿಗ್ರಹವಿದೆ)

79 ॥ ಶ್ರೀ ರಾಜಗೋಪಾಲ
80 ಶ್ರೀ ಕುಂಭಘೋಣಸಂವಾಸಿಕುಂಭಲಿಂಗತನೂಭವಃ ॥ ಸ
81 ಭಾಪತಿಸ್ಸುಕುಶಲಃ ವ್ಯಾಲಿಖತ್ತಾಂಬ್ರಶಾಸನಂ ॥ ಸ್ವದತ್ತಾ
82. ದ್ವಿಗುಣಂ ಪುಣ್ಯಂ ಪರದತ್ತಾನುಪಾಲನಂ ॥ ಪರದತ್ತಾಪ
83 ಹಾರೇಣ ಸ್ವದತ್ತಂ ನಿಷ್ಫಲಂ ಭವೇತ್ ॥೧॥ ಸ್ವದತ್ತಾಂ ಪರದತ್ತಾಂ
84 ವಾಯೋಹರೇತವಸುಂಧರಾಂ । ಷಷ್ಠಿವರ್ಷಸಹಸ್ರಾಣಿ
85 ವಿಷ್ಠಾಯಾಂ ಜಾಯತೇ ಕ್ರಿಮಿಃ ॥೨॥ ದಾನಪಾಲನಯೋರ್ಮ
86 ಧ್ಯೇ ದಾನಾಛ್ರೇಯೋನುಪಾಲನಂ । ದಾನಾಸ್ವರ್ಗಮವಾ
87 ಪ್ನೋತಿ ಪಾಲನಾದಚ್ಯುತಂ ಪದಂ ॥೩॥

I-A—

1 नमस्तुङ्ग शिरश्चुंबि चन्द्रचामर चारवे । त्रैलो
2 क्यनगरारम्भ मूलस्तंभाय शंभवे ॥ १ ॥ हरेर्लीला
3. वराहस्य दंष्ट्रादंडस्सपातुवः ॥ हेमाद्रिकलशाय
4 त्र धात्री छत्रश्रियं ददौ ॥ २ ॥ यस्माच्चराचरं सर्वं न भू
5 तं जगदंजसा ॥ यतो गङ्गा जगन्माता संभूता लो
6 क पाविनी ॥ ३ ॥ यद्रजः संगतः कांता शिला समभव
7 न्मुनेः यदंघ्रिगणनेनैवमरुत्वान् राज्यमापच ।
8 बलः पाताळसांब्राज्यं शकटो येन सूदितः । य
9 दंघ्रयं को भोगिभोगे दृश्यते व्यापि सुन्दरः ॥ ५ ॥ तस्मास्च्छ
10 मभवद्वर्णस्तुरीय्यः धर्मसंकुलः ॥ सदाचाररता
11. स्तत्र द्विजसेवापरायणाः ॥ ६ ॥ भूपालाः खलु संजा
12. ताः शौर्योदार्युगुणान्विताः ॥ विनीताः शिक्षिताः शां
13 ताः तंत्रज्ञानेधिकारिणः ॥ ७ ॥ तद्वर्गे देवराजाख्यः ब
14 हुबाहु पराक्रमः ॥ अमात्यः क्रिष्णराजस्य बभूव रि
15. पुमर्दनः ॥ ८ ॥ प्रतापरुद्रमत्तेभपतिं जित्वाय आह
16 वे ॥ आक्रम्योदयशीलाख्यं दुर्गं गजपतेः प्रियं ॥ ९ ॥
17. तत्ताद्दग्विजयं प्राप्य क्रिष्णराज मतोषयत् ॥ श्वेतछ
18 त्रादिमं राजाचिह्नं यस्तैप्रदत्तवान् ॥ १० ॥ स्वः कामिनी
19. स्वतनुकांतिभिराक्षिपंती श्रीदेवराजतिलकोनवनीरजाक्षी ॥
20. कल्याणिनीं कमलनाभ इवाब्धिकन्यां मङ्गांबिकामुदवह

21. द्वहुमानशीलां ॥ ११ ॥ तस्यां तपोभिरधिकैरुदभूद्यश
22 स्वी श्री चिन्नराजानृपतिः खलु देवराजात् ॥ श्री रामराज नृ
23 पते. किल क्रिष्णराज जामातुरप्रयमहिमास बभूव मं
24. त्री ॥ १२ ॥ जगद्विख्यात शौर्यस्य चिन्नराजमहीपतेः । ब्रंह्म
25 ण्यः कीर्तिमान् जेष्टः जज्ञे चव्वप्पनायकः ॥ १३ ॥ अद्वितीी
26. योद्वितीयश्च श्रीमान् चिन्नचवप्रभुः । मौळिरत्नं मही

I B—

27. पानां संजातः कुलनायकः ॥ १४ ॥ साच्चिन्नराजभूपालो
28. रामराजाज्ञया भ्रिशं । प्रचण्डतरदोर्दण्डखंडिता
29 रातिमण्डलः ॥ १५ ॥ आसेतोद्राविडान् भूमिपालान् चक्रे
30. वशेस्वयं ॥ रामराजाज्ञयैवायं तंजापुर्या महाम
31 नाः ॥ १६ ॥ निवासमकरोद्राजा राज्यं धर्मेण पालयन् । त
32. तश्चवप्पभूपालः राज्यं चक्रे सुधार्मिकः ॥ १७ ॥ पितुर्म
33 तिं यत्र चक्रे श्रीमान् चिन्नचव्वप्पराट् । वेदविद्भ्यः श्रो
34. त्रियेभ्यः विद्वद्भ्यश्चमुदासदा ॥ १८ ॥ कृत्वाग्रहा
35. रान् बहुशः प्रादात् सनृपसत्तमः । त्रेताग्नय इव
36 स्पष्टं विजयीन्द्र यतीश्वरः ॥ १९ ॥ ताताचार्यौवैष्णवा
37. ग्रयः सर्वशास्त्रविशारदः ॥ शैवाद्वैतैकसांब्राज्यः
38 श्रीमानप्यय्यदीक्षितः ॥ २० ॥ यस्वभार्यां मतं स्वं
39 स्वंस्थापयंतः स्थितास्त्रयः । सश्रीचवप्पभूपालः दा-
40 नाञ्चितसुरद्रुमः ॥ २१ ॥ गणितेशाकसंपत्तेः नेत्रबाण
41 शतेंदुना । विक्रमाब्देहि कार्तिक्यां कुंभघोण म
42. हास्थळे ॥ २२ ॥ चन्द्रोपरागसमये विद्वज्जनविराजिते ॥
43. कवेरकंन्याविमलतटेदानसमुत्सुकः ॥ २३ ॥ श्रीमत्प
44 रमहंसाख्यपरिव्राडीशताजुषां पदवाक्य प्र
45. माणाब्धिपारीणानां निरंकुशं ॥ २४ ॥ श्रीमद्वैष्णव
46. सिद्धांत स्थापनाचार्यताजुषां । रामचंद्रपदां
47. भोजपूजकानां मुदासदा ॥ २५ ॥ रघुनंदनशिष्य
48 श्री सुरेन्द्राख्य तपस्विनां । निजां ते वासिनेमध्वसि
49. द्धान्तार्थोपदेशिने ॥ २६ ॥ विजयींद्रयतींद्राय भा

II-A—

50 र्यां बंधु समन्वितः ॥ मंत्रिभिर्देशतत्त्वज्ञैः
51. पुरोहितपुरोगमैः ॥ २७ ॥ मठेनित्यांन्नदाना
52. र्थं दीपार्थं रामसंन्निधौ । प्राचीनस्वीयभूपानां
53 अनेकसुकृताप्तये ॥ २८ ॥ पुत्रपौत्रप्रपौत्रादि रा
54. जानां राज्यवृद्धये ॥ मायूरदेशेविख्यातेशीर
55. नाडोरधस्थितं ॥ २९ ॥ कोक्यूरु संज्ञिकं ग्रामं गूळलू
56. रुंच द्वितीयकं । पल्लं रघुपकप्लेचयेवं ग्राम
57 चतुष्टयं ॥ ३० ॥ निधिनिक्षेपपाषाणासिद्धसाध्य ज
58 लान्वितं । अक्षीणागामिसंयुक्तं बहुभोग्य
59. सभूरुहं ॥ ३१ ॥ शिष्यप्रशिष्यसंभोगयोग्यं

60 विनिमयोचितं । दानार्धधर्मविक्रीतयोग्यभा
61 ग्यसमन्वितं ॥ ३२ ॥ भूयसेश्रेयसेप्रादात् सहि
62 रण्योदधारया । अथ ग्रामस्य भूसंख्या लिख्यते
63 लेखकोक्तितः ॥ ३३ ॥ लोकसंख्यापदमितः गणनेय
64 त्र कारणं । दंडस्तेनैवकोक्यूरोरष्टाविंशति वे
65 लिका ॥ ३४ ॥ गूळूरोश्चापिगणने चतुर्विंश
66 तिवेलिका । तथा रघुपतेः कद्लेवल्लयोरुभ
67. योरपि ॥ ३५ ॥ प्रोक्तातद्देशतत्वज्ञैः भूरेकाद
68 शवेलिका । ग्रामाणां चतुर्णामेवं त्रिषष्टिवे
69. लिका स्मृता ॥ ३६ ॥ येवं कृतातुभूसंख्याधान्य
70. संख्या प्रलिख्यते ॥ कोक्यूरोनवसाहस्रंकर्ष
71. कायसमन्वितं ॥ ३७ ॥ गूळूरोरष्टसाहस्रं

II-B—

72. भूमिसारसमन्वितं ॥ वल्ले सहस्रं धान्यस्य
73. सार्धद्वयशताधिकं ॥ ३८ ॥ सहस्रं राम क
74. द्लयाख्ये सार्धसप्तशताधिकं । येवं विंशति साहस्री
75. धान्यसंख्या प्रकीर्तिता ॥ ३९ ॥ येवं चवप्पभूपा
76 लः प्रादात् ग्रामचतुष्टयं । श्रीरामपूजा काले स
77. न्मनसानृपसत्तम. ॥ ४० ॥ श्लोकाः पत्रादिमश्लोक
78. मारभ्यगणनेकृते । तांम्रपत्रेत्रसंख्येक चत्वारिंशत्सहामुना ॥ ४१ ॥
79. ॥ श्री राजगोपाल
80 श्री कुम्भघोणसंवासिकुंभलिंगतनूभवः ॥ स
81 भापतिस्सुकुशलः व्यालिखत्तांम्रशासनं ॥ स्वदत्ता
82 द्विगुणं पुण्यं परदत्तानुपालनं ॥ परदत्ताप
83. हारेण स्वदत्तं निष्फलं भवेत् ॥ १ ॥ स्वदत्तां परदत्तां
84 वायो हरेतवसुंधरां । षष्ठिवर्ष सहस्राणि
85 विष्टायां जायते क्रिमिः ॥ २ ॥ दानपालनयोर्म
86 ध्येदानाच्छ्रेयोनुपालनं । दानास्स्वर्गमवा
87 प्नोतिपालनादच्युतं पदं ॥ ३ ॥

Transliteration

I-A—

1 namas-tumga śiraś-chumbi chamdra châmara châravê | trailô-
2 kya nagarârambha mûla stambhâya Śambhavê || 1 || Harêr lîlâ
3 varâhasya damshtrâ damdas-sapâtu-vah || Hêmâdri kalaśâ ya-
4 tra dhâtrî chhatra-śriyam-dadau || 2 || yasmâch-charâcharam sarvam na bhû-
5 tam jagadamjasâ || yatô Gamgâ jaganmâtâ sambhûtâ lô-
6. kapâvinî || 3 || yadrajas samgatah kâmtâ śilâsam abhava-
7 n munêh yadamghri gananênaiva Marutvân râjyamâpa cha |
8 Balih pâtâla sâmbrâjyam Sakatô yêna sûditah | ya-
9. damghryamkô bhôgi-bhôgê driśyatêdyâpi sumdarah || 5 || tasmâsvchha-

10 m abhavad varnas-turjyyah dharma-samkulah ‖ sadâchâra ratā-
11 s-tatra dvijasêvâparâyaṇah ‖ 6 ‖ bhûpaâlâh khalu samjâ-
12 tâh śauryôdârya gunânvitâ vinitah śikshitâh śâm-
13. tâh tamtrajñânêdhikâriṇah ‖ 7 ‖ tadvargê Dêvarâjâkhyah ba-
14. hu bâhuhparâkramah ‖ amâtyah Krishna Râjasya babhûva ri-
15. pumardanah ‖ 8 ‖ Pratâpâ Rudra-mattêbha patim jitvâya âha-
16 vê ‖ âkramya-Udaya śîlâkhyam durgam Gajapatêh priyam ‖ 9 ‖
17. tat tâdrig vijayam prâpya Krishna-Râjam atôshayat ‖ śvêtachha-
18 trâdimam râjâ chinham yastai pradattavân ‖ 10 ‖ svah kâminîm
19 svatanu kâmtibhir âkshipamtîm śrî Dêvarâja-tilakô navânîrajakshîm ‖
20 kalyâninîm Kamalanâbha ivâbdhikanyâm Mamgâmbikâ mudavaha-
21 d bahumâna śîlâm ‖ 11 ‖ tasyâm tapôbhir adhikair udabhûd yaśa-
22 svî śrî Chinna-Râjâ nripatih khalu Dêvarâjâ tu ‖ śrî Râma Râja nri-
23. patêh kila Krishna Râja jâmâtur-agrya-mahimâ sa babhûva mam-
24 trî ‖ 12 ‖ jagad vikhyâta śauryasya Chinnarâja mahîpatêh ǀ Bramhma-
25 nyah kîrtimân jêshtah jajñê Chavvappa nâyakah ‖ 13 ‖ advitî-
26 yô dvitîyaścha śrîmân Chinnachavapprabhuh ǀ mauli-ratnam mahî-

I-B—

27 pânâm samjâtah kulanâyakah ǀ 14 ǀ sa Chimmna râjabhûpâlô
28 Râma-Râjājñayā bhriśam ǀ prachamdatara dôrdamda khamditâ-
29 râti-mamdalah ‖ 15 ‖ âsêtôr Drâvidân-bhûmi pâlân chakrê
30 vaśê svayam ‖ Râmarâjâjñayaivâyam Tamjâpuriyâm mahâma-
31 nâh ‖ 16 ‖ nivâsam akarôd râjâ rājyan dharmêna pâlayan ǀ ta-
32 taś Chavappa-bhûpâlah rājyam chakrê sudhârmikah ‖ 17 ‖ pitur ma-
33 tim yatra chakrê śrîmân Chinna Chavappaiât ǀ Vêdavidbhyah śrô-
34 triyêbhyah vidvadbhyaścha mudâsadâ ‖ 18 ‖ kritvâgrahâ-
35 rân bahuśah prâdât san nripasattamah ǀ trêtâgnaya iva
36 spashtam Vijayîmdra yatîsvarah ‖ 19 ‖ Tâtâchâryō Vaishnavâ-
37 giyah sarva śāstra visāradah ‖ Śaivādvaitaika sāmbrājyah
38 śrîman Appayadîkshitah ‖ 20 ‖ yasvabhāyām matam svam
39 svam sthāpayamtah sthitāstrayah ǀ sa śrî Chavappabhûpālah dā-
40 nāchchita suradrumah ‖ 21 ‖ ganitê Śaka samppattêh nêtra-bāna-
41 śatêmdunā ǀ Vikramābdêhi Kārtikyām Kumbhaghôna ma-
42 hā sthalê ‖ 22 ‖ chamdrôparāga samayê vidvajjana virājitê ‖
43 Kavêra-kanyâ vimalatatê dâna samusphukah ‖ 23 ‖ śrîmat pa-
44 ramahamsâkhya parivrâdîśatâjushâm ‖ padavâkya pra-
45 mānābdhi pârinânâm nirarikuśam ‖ 24 ‖ śrîmad Vaishnava
46 siddhâmta sthâpanâchâryatâjushâm ǀ Râmachamdra-padâm-
47 bhôja-pûjakânâm mudâ sadâ ‖ 25 ‖ Raghunamdana śishya
48 śrî Surêmdrâkhya tapasvinâm ǀ nijāmtêvâsinê Madhva-si-
49 ddhâmtârthôpadêśinê ‖ 26 ‖ Vijayîmdra yatîmdrâya bhâ-

II-A—

50 ryâ bamdhusamanvitah ‖ mamtribhir dêśatatvajñaih
51 purôhitapurôgamaih ‖ 27 ‖ mathê nityāmnnadānā-
52. rtham dîpārtham Rāmasamnnidhau ǀ prāchîna svîya bhûpānām
53 anêka-sukritāptayê ‖ 28 ‖ putra pautra prapautrādi rā-
54. jānām râjyavriddhayê ǀ Māyûradêsê vikhyātê Sîra
55 nādôr adha sthitam ‖ 29 ‖ Kokyûru samjñikam grāmam Gûllû-
56. rumcha dvitîyakam ǀ Pallam Raghupa Katlêcha yêvam grāma

57 chatushtayam ॥ 30 ॥ nidhinikshêpa pāshāna siddha sādhya ja-
58 lānvitam । akshînāgāmi samyuktam bahubhôgyam
59 sabhûruham ॥ 31 ॥ sishya praśishya sambhôga yôgyam
60. vinimayôchitam । dānārdha dharma vikrīti yôgya bhâ-
61. gya samanvitam ॥ 32 ॥ bhûyasê śrêyasê prādāt sahi-
62. ranyôda dhārayayā । atha grāmasya bhû samkhyā likhyate
63. lêkhakôktitah ॥ 33 ॥ lôkasamkhyāpadamitah gananê ya-
64. trakāranam । damdas tênaiva Kokyûrôr ashtāvimśati vê ।
65 likā ॥ 34 ॥ Gûlûrôś chāpi gananê chaturvimsa-
66 ti vêlikā । tathā Raghupatêh Katlevallayôr ubha-
67 yôrapi ॥ 35 ॥ prôktā taddêśa tatvajnaih bhûrêkāda-
68 śavêlikā । grāmānâm chaturnāmêvam tri shashtir vê-
69 likâ smritâ ॥ 36 ॥ yêvam kritātu bhûsamkhyā dhānya
70 samkhyâ pralikhyatê । Kokyûrôr navasâhasram karsha
71. kāya samanvitam ॥ 37 ॥ Gullûrôr ashtasâhasram

II-B—

72 bhûmisāra samunnatam ॥ Vallêsahasram dhānyasya
73 sârdhadvaya śatâdhikam ॥ 38 ॥ sahasram Râmaka
74. llyâkhyê sârdhasapta śatâdhikam । yêvam vimśati sâhasrî
75 dhânya samkhyâ prakîrtitâ ॥ 39 ॥ yêvam Chavappa bhûpâ-
76 lah pradât grâma chatushtayam । śrî Râmapûjâkâle sa-
77 nmanasâ nripasattamah ॥ 40 ॥ ślôkâh patrâdima ślôka-
78. m ârabhya gananêkrite । tâmbrapatrêtra samtyêka chatvârimśa svahâ-
munâ ॥ 41 ॥
79 ॥ śrî Râja Gôpâla
80. śrî Kumbhaghôna samvâsi Kumbhalinga tanûbhavah ॥ Sa-
81. bhâpates sukuśalah vyâlikhattâmbraśâsanam ॥ svadattâ
82. dvigunam punyam paradattânupâlanam ॥ paradattâpa-
83 hârêna svadattam nishpalam bhavêt ॥ 1 ॥ svadattâm paradattâm
84 vâ yôharêta vasumdharâm । shashthi varsha sahasrâni
85. vishthâyam jayatê krimih ॥ 2 ॥ dānapālanayôr ma-
86. dhyê dānāchhchhrêyônupālanam । dānās svargam avā-
87 pnôti pālanād Achchutam padam ॥ 3 ॥

Note.

This and the following two inscriptions received from the same Rāghavēndra-svāmi matt of Nanjungūd relate to the Nāyakas of Tanjore. The present record registers a grant by Chavappa, the donee being Vijavēndra-yati. Chavappa has already been referred to in the inscription No 23 when speaking of Vijayanagar king Śrī Ranga-Raya I. He is there spoken of as a moon to the ocean Thimmapa. The latter was perhaps the progenitor of the family.

The plates are two in number, each measuring 10¼″ by 8¾″. The writing is in Telugu characters, the language being Sanskrit throughout. The date of the record is 1580 A.D. After invocation of Śambhu and the Boar incarnation of Vishnu the inscription gives the genealogy of Chavappa thus —From the foot of Vishnu—from which the whole world, animate and inanimate, and the holy Gangā, the mother of the world, arose, by contact with whose dust the rock was transformed into the sage's wife (Ahalyā), by meditating on which Indra and Bali obtained sovereignty,

by which (the demon) Śakata was destroyed, and whose beautiful mark is seen even now on the body of the cobra—sprang the fourth *varna* in which arose kings endowed with prowess, liberality, modesty and other virtues, devoted to the service of the twice born (dvijas) and entitled to a knowledge of the *tantras* In that *varna* was born the valiant Dēva-Rāja who became the minister of Krishna-Rāja He pleased Krishna-Rāja by his victory in battle over the Gajapati king Pratāpa-Rudra and by his capture of his favourite fort, Udayagiri and obtained from him a white parasol and other royal insignia. His son by Mangāmbikā was Chinna-Rāja, who became the minister of Rāma-Rāja, son-in-law of Krishna-Rāja He had two sons, Chavappa and Chinna-Chavappa. By order of Rāma-Rāja, Chinna-Rāja subjugated the Drāvida kings as far as Sētu and made Tanjāpuri his residence He was succeeded by Chavappa, whom his younger brother Chinna-Chavappa regarded as his father We are then told that Chavappa was a great patron of learning. He bestowed several agrahāras on scholars, *śrōtriyas* and men versed in the Vêdas Like the three sacred fires, the lord of ascetics Vijayīndra, the leader of the Vaishnavas, proficient in all the *śāstrās*, Tātāchārya and the sole emperor of the Sarvādvaita Appaya dīkshita used to meet together at his court to establish the doctrines of their respective schools of philosophy Then the inscription records that on the occasion of a lunar eclipse in the month of Kārtika of the year Vikrama corresponding to the Śaka year reckoned by the eyes, a hundred arrows and the moon (1502), on the bank of the Kāvēri at Kumbhaghōna, the chief granted, at the time of the worship of the god Rāma, with all the usual rights, for the welfare of his ancestors, himself and posterity, four villages, namely, Kokyūru, Gūllūru, Palla and Raghupakatle, situated in Sīranādu of Mayūra dēśa, to the expounder of the Madhva-siddhānta Vijayīndra-yatīndra, disciple of the *paramahamsa-parivrājakāchārya, padavākya pramā-nābdhi-pārīna. Vaishnava-siddhānta-sthāpanāchārya*, worshipper of the lotus feet of the god Rāmachandra, Surēndra, who was the disciple of Raghunandana, in order to provide for daily gifts of food and lamps for the god Rāma in the matha Then follow details of the lands and their produce As measured by a pole of 14 feet (*lōka-sankhyā-padamita-danda*), 28 *vēlikas* in Kokyūru, 24 in Gūllūru, and 11 in both Palla and Raghupakatle, total 63 *vēlikas* As regards produce, no measure is given, but merely figures For the first village 9,000, including the portion of the cultivator; for the second 8,000, for the third 1,250, and for the fourth 1,750 Total 20,000 The number of verses in the grant is given as 41. Here follow a carving of the boar and the chief's signature—*Śrī Rājagōpāla*. The engraver was Sabhāpati of Kumbhaghōna, son of Kumbhalinga. The record closes with three usual final verses

This record is of considerable interest as it furnishes the valuable information that the three eminent scholars Vijāyīndra, Tātāchārya and Appayya-dīkshita, worthy representatives of the three schools of Philosophy, were contemporaries and flourished at the the close of the 16th century. Vijayīndra is said to have vanquished an Ayya at Kumbhakōnam and to have taken possession of his matha He wrote 104 works and died at Kumbhakōnam Tātāchārya may be identical with his namesake who is mentioned along with Śrī-Ranga-Rāya I in a Mēlkōte inscription (Report for 1907, para 50), and who is said to have been the family guru of Venkatapatirāya I and to have anointed him to the throne (Report for 1910, para 101, and E C, XII, Chiknāyakanhalli 39). We know from the works of Appayya-dīkshita that he enjoyed the patronage of several

rulers He wrote his *Kuvalayānanda* at the instance of the Vijayanagar king Venkatapatirāya I, his commentary on the Yādavābhyudaya at the instance of Chinna-Timma, son of Timma-Rāja and grandson of Rāma-Rāja, and his Śivārkamaṇidīpikā at the instance of Chinna Bomma The last was a ruler of Vēlūr during the reign of Tirumala-Rāya I His father was Chinna Vīra and his son Linga (Ep. Ind IV, 271) Chinna Timma was the elder brother of Pāpa-Timmayyadēvamahārāja, son of Rāma-Rāja-Timma-Rāja, mentioned as making a grant at Bollavaram, Cuddapa District, during the reign of Sadāśiva-Rāya (Sewell's *Antiquities*, I, 124) He was the ruler of Chandragiri kingdom (*see* also *Annual Report of the Archæological Survey of India* for 1908-09, 201, *Lives of Telugu Poets*, 241) The present inscription adds to the list of his patrons Chavappa of Tanjore This chief's son Achyutappa Nāyaka is mentioned as a donor in No. 97 of *South Indian Inscriptions* (Vol II, Part IV, p 499) and as making a grant in 1596 to one Dīkshitar Ayyan (? Appayya-dīkshitar) on p 60 of the M. E. R for 1905

27

Eighth copper plate record in the same matt

Telugu characters and Sanskrit language. Two plates.

Size 11″×8¾″.

ಅದೇ ಮಠದಲ್ಲಿರುವ ಎಂಟನೆಯ ತಾಮ್ರಶಾಸನ

೨ ಹಲಗೆಗಳು, ತೆಲುಗಕ್ಷರ, ಪ್ರಮಾಣ ೧೧″×೮¾″.

(1ನೆಯ ಹಲಗೆಯ ಮುಂಭಾಗ)—

1. ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರ ॥
2 ಚಾಮರಚಾರವೇ ॥ ತ್ರೈಲೋಕ್ಯನಗರಾರಂಭ
3 ಮೂಲಸ್ತಂಭಾಯ ಶಂಭವೇ ॥೧॥ ಹರೇರ್ಲೀ
4 ಲಾವರಾಹಸ್ಯ ದಂಷ್ಟ್ರಾದಂಡಸ್ಸಪಾತುವಃ ॥
5 ಹೇಮಾದ್ರಿ ಕಲಶಾಯತ್ರ ಧಾತ್ರೀಛತ್ರಶ್ರಿಯಂ ದ
6 ಧೌ ॥೨॥ ಯಸ್ಮಾಚ್ಚರಾಚರಂ ಸರ್ವಂ ಸಂಭೂತಂ ಜ
7. ಗದಂಜಸಾ। ಯತೋಗಂಗಾಜಗನ್ಮಾತಾ ಸಂಭೂ
8 ತಾಲೋಕಪಾವಿನೀ ।೩॥ ಯದ್ರಜಃ ಸಂಗತಃ ಕಾಂ
9 ತಾ ಶಿಲಾಸಮಭವನ್ಮುನೇಃ ॥ ಯದಂಘ್ರಿಗಣನೇನೈ
10 ವ ಮರುತ್ವಾನ್ ರಾಜ್ಯಮಾಪಚ ॥೪॥ ಬಲಿಃ ಪಾತಾಳ ಸಾಂ
11 ಬ್ರಾಜ್ಯಂ ಶಕಟೋಯೇನಸೂದಿತಃ । ಯದಂಘ್ರ್ಯಂ ಕೊ ಭೋ
12 ಗಿ ಭೋಗೇ ದೃಶ್ಯತೇದ್ಯಾಪಿ ಸುಂದರಃ ॥೫॥ ತಸ್ಮಾತ್ಸ್ವಾಮಭ
13. ವದ್ವರ್ಣಸ್ತುರೀಯ್ಯಃ ಧರ್ಮಶಂಕುಲಃ ॥ ಸದಾಚಾರರತಾಸ್ತತ್ರ
14. ದ್ವಿಜಸೇವಾಪರಾಯಣಾಃ ।೬॥ ಭೂಪಾಲಾಃ ಖಲುಸಂಜಾತಾಃ
15 ಶೌರ್ಯೌದಾರ್ಯಗುಣಾನ್ವಿತಾಃ ॥ ವಿನೀತಾಃ ಶಿಕ್ಷಿತಾಃ ಶಾಂತಾಃ
16. ತಂತ್ರಜ್ಞಾನೇಧಿಕಾರಿಣಃ ॥೭॥ ತದ್ವಂಶೇ ದೇವರಾಜಾಖ್ಯಃ ಬಹು
17. ಬಾಹುಪರಾಕ್ರಮಃ ॥ ಅಮಾತ್ಯಃ ಕೃಷ್ಣರಾಜಸ್ಯ ಬಭೂವರಿ
18 ಪು ಮರ್ದನಃ ॥೮॥ ಪ್ರತಾಪರುದ್ರಮತ್ತೇಭಪತಿಂಜಿತ್ವಾಯ ಆ
19 ಹವೇ॥ ಆಕ್ರಮ್ಯೋದಯಶೀಲಾಖ್ಯಂ ದುರ್ಗಂ ಗಜಪತೇಃ ಪ್ರಿಯಂ ॥೯॥
20 ತತ್ರಾದೃಗ್ವಿಜಯಂ ಪ್ರಾಪ್ಯ ಕೃಷ್ಣರಾಜಮತೋಷಯತ್ । ಶ್ವೇತಛ
21 ತ್ರಾದಿಮಂ ರಾಜಚಿನ್ಹಂ ಯಸ್ಮೈ ಪ್ರದತ್ತವಾನ್ ॥೧೦॥ ಸ್ವಃ ಕಾ

(1ನೆಯ ಹಲಗೆಯ ಹಿಂಭಾಗ)—

22 ಮಿನೀಂ ಸ್ವತನುಕಾಂತಿಭಿರಾಕ್ಷಿಪಂತೀಂ ಶ್ರೀದೇವರಾಜತಿಲಕೋ ನವನೀರಜಾ
23 ಕ್ಷೀಂ । ಕಲ್ಯಾಣಿನೀಂ ಕಮಲನಾಥ ಇವಾಬ್ಧಿಕನ್ಯಾಂ ಮಂಗಾಂಬಿಕಾಮುದವಹದ್ಬಹು
24 ಮಾನಶೀಲಾಂ ॥೧೧॥ ತಸ್ಯಾಂ ತಪೋಭಿರಧಿಕೈರುದಭೂದ್ಯಶಸ್ವೀ ಶ್ರೀಚಿನ್ನರಾಜ
25 ನೃಪತಿಃ ಖಲುದೇವರಾಜಾತ್ ॥ ಶ್ರೀರಾಮರಾಜನೃಪತೇಃ ಕಿಲಕೃಷ್ಣರಾ
26 ಜ ಜಾಮಾತುರಗ್ರ್ಯಮಹಿಮಾ ಸ ಬಭೂವ ಮಂತ್ರೀ ॥೧೨॥ ಜಗ
27. ದ್ವಿಖ್ಯಾತ ಶೌರ್ಯಸ್ಯ ಚಿನ್ನರಾಜಮಹೀಪತೇಃ ॥ ಬ್ರಂಹಣ್ಯಃ ಕೀರ್ತಿ
28. ಮಾ ಚೇಷ್ಟಃ ಜಜ್ಞೇ ಚವ್ವಪ್ಪನಾಯಕಃ ॥೧೩॥ ಅದ್ವಿತೀಯೋದ್ವಿತೀ
29 ಯಶ್ಚ ಶ್ರೀಮಾ ಚಿನ್ನಚವಪ್ಪಪ್ರಭುಃ । ಮೌಳಿರತ್ನಂ ಮಹೀಪಾನಾಂ ಸಂ
30 ಜಾತಃ ಕುಲನಾಯಕಃ ॥೧೪॥ ಸಚಿನ್ನರಾಜಭೂಪಾಲೋ ರಾಮ
31 ರಾಜಾಜ್ಞಯಾಭೃಶಂ। ಪ್ರಚಂಡತರದೋರ್ದಂಡ ಖಂಡಿತಾ
32 ರಾತಿ ಮಂಡಲಃ ॥೧೫॥ ಆ ಸೇತೋಃ ದ್ರಾವಿಡಾ ಭೂಮಿಪಾಲಾ
33 ಚಕ್ರೇ ವಶೇ ಸ್ವಯಂ। ರಾಮರಾಜಾಜ್ಞಯೈವಾರ್ಯಂ ತಂಜಾ
34 ಪುರ್ಯಾಂ ಮಹಾ ಮನಾಃ ॥೧೬॥ ನಿವಾಸ ಮಕರೋದ್ರಾಜಾ ರಾ
35. ಜ್ಯಂ ಧರ್ಮೇಣ ಪಾಲಯ ॥ ತತಶ್ಚವಪ್ಪಭೂಪಾಲಃ ರಾಜ್ಯಂ ಚ
36 ಕ್ರೇ ಸುಧಾರ್ಮಿಕಃ ।೧೭॥ ಪಿತುರ್ಮತಿಂ ಯತ್ರಚಕ್ರೇ ಶ್ರೀಮಾ ಚಿನ್ನ
37 ಚವಪ್ಪರಾಟ್ ॥ ಸೋಯಂ ಚವಪ್ಪಭೂಪಾಲಃ ರಾಜ್ಯಂ ದ
38 ತ್ವಾನುಜಾಯವೈ ॥೧೮॥ ಕುಂಭ ಘೋಣೇ ಸ್ವಯಂ ರಾಜಾ ವಾ
39. ಸಂಚಕ್ರೇ ತಪಶ್ಚರ ॥ ಶ್ರೀಮಾ ಚಿನ್ನಚವಪ್ಪಾಖ್ಯಮಹೀಪಾ
40 ಲೋತಿಧಾರ್ಮಿಕಃ।೧೯॥ ಬಲಭದ್ರಾತ್ಕೃಷ್ಣ ಇವ ರರಾಜ
41 ಬಹುಭಿರ್ಗುಣೈಃ ॥ ದಕ್ಷಿಣದ್ವಾರಕಾವಾಸೀ ಶ್ರೀಕೃಷ್ಣಶರ
42 ಣೋಭವತು ॥೨೦॥ ಸ ಶ್ರೀ ಚಿನ್ನಚವಪ್ಪಾಖ್ಯ ಮಹೀಪತಿ
43 ಲಕಸ್ವಯಂ। ರಿತ್ವಗ್ನಿಬಾಣ ಭೂಸಂಖ್ಯಾ ಗಣಿತೇ

(2ನೆಯ ಹಲಗೆಯ ಮುಂಭಾಗ)—

44. । ಶಕಜನ್ಮನಾ।೨೧॥ ಆನಂದವತ್ಸರೇ ರಾಮ
45 ನವಮ್ಯಾಂ ಹೃಷ್ಟಮಾನಸಃ ॥ ರಾಮಾಭಿಷೇ
46 ಕ ಸಮಯೇ ಶ್ರೀರಾಮ ವ್ಯಾಸ ಸಂನ್ನಿಧೌ ॥೨೨॥
47 ಶ್ರೀಮತ್ಪರಮಹಂಸಾಖ್ಯಪರಿವ್ರಾಡಿ ಶತಾ
48 ಜುಷಾಂ ॥ ಪದವಾಕ್ಯ ಪ್ರಮಾಣಾಬ್ಧಿ ಪಾರೀಣಾ
49 ನಾಂ ನಿರಂಕುಶಂ ॥೨೩॥ ಶ್ರೀಮದ್ವೈಷ್ಣವ ಸಿದ್ಧಾಂತ
50 ಸ್ಥಾಪನಾಚಾರ್ಯ ತಾಜುಷಾಂ ॥ ರಾಮಚಂದ್ರಪದಾಂ
51 ಭೋಜ ಪೂಜಕಾನಾಂ ಮುದಾಸದಾ ॥೨೪॥ ರಘು
52 ನಂದನ ಶಿಷ್ಯ ಶ್ರೀ ಸುರೇಂದ್ರಾಖ್ಯತಪಸ್ವಿನಾಂ ॥
53 ನಿಜಾಂತೇ ವಾಸಿನೇ ಮಧ್ವ ಸಿದ್ಧಾಂತಾದ್ಧೋಪದೇ
54 ಶಿನೇ ॥೨೫॥ ಸರ್ವತಂತ್ರ ಸ್ವತಂತ್ರಾಯ ವಿಜ
55 ಯೀಂದ್ರಾಖ್ಯ ಯೋಗಿನೇ ॥ ಮಠೇ ನಿತ್ಯಾನ್ನ ದಾನಾ
56 ರ್ಥಂ ರಾಮಚಂದ್ರಾರ್ಚನಾಯಚ।೨೬॥ ತಂಜಾ
57 ಪುರ ಮಹಾದೇಶೇ ಗ್ರಾಮೇ ಜನಪದೇಪಿಚ ॥ ಸರ್ವ
58 ತ್ರ ಪ್ರೀಹಯೋಯತ್ರ ತತ್ರ ತತ್ರ ತತೇ ಕಲೇ ॥೨೭॥
59 ಕರ್ಷಕಾಯ ಸಮಾಯುಕ್ತೇ ಕಚ್ಚಾಟ್ಟಾ ಶೇ
60 ಟ ಮಾನತಃ ॥ ಯೇಕಂ ಮಾನಂ ಸಮಾಕಲ್ಪ್ಯ

(2ನೆಯ ಹಲಗೆಯ ಹಿಂಭಾಗ)—

61 ಪ್ರಿತ್ತಿ ಮಾಚಂದ್ರತಾರಕಾಂ ॥೨೮॥ ಮಂತ್ರಿಭಿರ್ಬು
62. ಧೈಸ್ಸಾರ್ಧಂ ಭಾರ್ಯಾಬಂಧುಸಮನ್ವಿತಃ । ಭೂಯ
63 ಸೇ ಶ್ರೇಯಸೇ ಪ್ರಾದಾತ್ ಸಹಿರಣ್ಯೋದಧಾರಯಾ
64. ॥೨೯॥ ಶ್ಲೋಕಾಃ ಪತ್ರಾದಿಮಶ್ಲೋಕಮಾರಭ್ಯಗಣನೇ ಕೃ
65 ತೇ॥ ವಿದ್ಯಂತೇ ತಾಂಬ್ರಪತ್ರೇ ಸ್ಮಿನ್ ತ್ರಿಂಶತ್ಕಿಲ ಸಹಾ
66 ಮುನಾ ॥೩೦॥

(ಇಲ್ಲಿ ವರಾಹರೂಪುಗಳಿವೆ)

॥ ಶ್ರೀ ರಾಜಗೋಪಾಲ ॥

67 ಮನ್ನಾರಗುಡಿ ಸಂವಾಸೀ ರಾಜಗೋಪತನೂಭವಃ ॥
68. ತ್ಯಾಗರಾಜೋತಿನಿಪುಣಃ ವ್ಯಾಲಿಖ ತಾಂಬ್ರಶಾಸ
69 ನಂ॥ ದಾನಪಾಲನಯೋರ್ಮಧ್ಯೇ ದಾನಾಚ್ಛ್ರೇಯೋನುಪಾ
70 ಲನಂ॥ ದಾನಾಸ್ಸ್ವರ್ಗಮವಾಪ್ನೋತಿ ಪಾಲನಾದಚ್ಯುತಂ
71. ಪದಂ ॥೧॥ ಸಾಮಾನ್ಯೋಯಂ ಧರ್ಮಸೇತು ನೃಪಾ
72 ಣಾಂ ಕಾಲೇ ಕಾಲೇ ಪಾಲನೀಯೋ ಭವದ್ಭಿಃ ॥ ಸರ್ವಾ
73. ನೇತಾನ್ ಭಾವಿನಃ ಪಾರ್ಥಿವೇಂದ್ರಾನ್ ಭೂಯೋ ಬೂ
74. ಯೋ ಯಾಚತೇ ರಾಮಚಂದ್ರಃ ॥೨॥

I-A—

1. नमस्तुंग शिरश्चुंबि चंद्र ॥
2 चामरचारवे ॥ त्रैलोक्यनगरारंभ
3. मूलस्तंभाय शंभवे ॥१॥ हरेर्ली
4. लावराहस्य दंष्ट्रादंडस्सपातुवः ॥
5 हेमाद्रिकलशा यत्र धात्री छत्रश्रियं द
6. धौ ॥२॥ यस्माच्चराचरं सर्वं संभूतं ज
7 गदंजसा । यतोगंगाजगन्माता संभू
8 तालोकपावनी ।३॥ यद्रजः संगतः कां
9 ता शिलासमभवन्मुनेः यदंघ्रिगणनेनै
10 व मरुत्वान् राज्य मापच ॥ ४ ॥ बलिः पाताळ सां
11. म्राज्यं शकटोयेनसूदितः । यदं घ्रयं को भो
12 गि भोगे दृश्यते यापि सुंदर ॥ ५ ॥ तस्मास्छामभ
13. वद्वर्णस्तुरीयय धर्मसंकुलः ॥ सदाचाररतास्तत्र
14 द्विजसेवापरायणाः । ६ ॥ भूपालाः खलुसंजाताः
15 शौर्यौदार्य गुणान्विताः ॥ विनीताः शिक्षिताः शांताः
16. तंत्रज्ञानेधिकारिणः ॥ ७ ॥ तद्वंशे देवराजाख्यः बहु
17. बाहुपराक्रमः ॥ अमात्य कृष्णराजस्य बभूव रि
18. पु मर्दनः ॥ ८ ॥ प्रतापरुद्रमत्तेभपतिं जित्वा य आ
19 हवे ॥ आक्रम्योदयशीलाख्यं दुर्गंगजपतेः प्रियं ॥ ९ ॥
20. तत्तादृग्विजयं प्राप्य कृष्णराजमतोषयत् । श्वेत छ
21 त्रादिमं राजाचिह्नं यस्मै प्रदत्तवान् ॥ १० ॥ स्वः का

I-B—

22 मिनीं स्वतनुकांतिभिराक्षिपंतीं श्रीदेवराजातिलकोनवनीरजा

23 र्क्षी। कल्याणिनीं कमलनाभ इवाब्धि कन्यां मंगांबिकामुद वहद्बहु

24 मानशीलां । ११ ॥ तस्यां तपोभिरधिकैरुदभूद्यशस्वी श्रीचिन्नराज

25. नृपतिः खलुदेवराजात् ॥ श्रीरामराजनृपतेः किल कृष्णरा

26 ज जामातुरग्रथ महिमा सबभूवमंत्री ॥ १२ ॥ जग

27 द्विख्यात शौर्यस्य चिन्नराजमहीपतेः ॥ ब्रंहण्यः कीर्ति

28 मान् चेष्टः जज्ञे चव्वप्पनायकः ॥ १३ ॥ अद्वितीयोद्वितीं

29. यश्च श्रीमान् चिन्नचवप्रभुः । मौळिरत्नं महीपानां सं

30 जातः कुलनायकः ॥ १४ ॥ सचिन्न राजभूपालो राम

31 राजाज्ञयाभृशं । प्रचंडतर दोर्दंड खंडिता

32. रातिमण्डलः ॥ १५ ॥ आसेतोः द्राविडान् भूमिपालान्

33 चक्रे वशे स्वयं । रामराजाज्ञयैवायं तंजा

34 पुर्यां महामनाः ॥ १६ ॥ निवासमकरोद्राजा रा

35 ज्यं धर्मेण पालयन् ॥ ततश्चवप्पभूपाल· राज्यं च

36 क्रेसुधार्मिकः । १७ ॥ पितुर्मर्तिं यत्र चक्रे श्रीमान् चिन्न

37 चवप्पराट् ॥ सोयं चवप्पभूपालः राज्यं द

38. त्वानुजायवै ॥ १८ ॥ कुंभघोणे स्वयंराजा वा

39. संचक्रे तपश्चरन् ॥ श्रीमान् चिन्नचवप्पाख्य महीपा

40. लोतिधार्मिकः । १९ ॥ बलभद्रात्कृष्ण इव रराज

41 बहुभिर्गुणैः ॥ दक्षिणद्वारकावासी श्रीकृष्णशर

42. णोभवतु ॥ २० ॥ सश्रीचिन्नचवप्पाख्य महीपति

43. लकस्वयं । रित्वग्निबाण भूसंख्या गणिते

II-A—

44. । शकजन्मना । २१ ॥ आनंदवस्फरे राम

45. नवम्यां हृष्टमानसः ॥ रामाभिषेक

46. क समये श्रीराम व्याससंन्निधौ ॥ २२ ॥

47. श्रीमत्परमहंसाख्यपरिव्राड्वि शता

48 जुषां ॥ पदवाक्यप्रमाणाब्धिपारीणा

49. नां निरंकुशं ॥ २३ ॥ श्रीमद्वैष्णवसिद्धांत

50. स्थापनाचार्यताजुषां ॥ रामचंद्रपदां

51 भोजपूजकानां मुदासदा ॥ २४ ॥ रघु

52. नंदनशिष्य श्री सुरेंद्राख्यतपस्विना ॥

53. निजांते वासिने मध्वसिद्धांताद्ध्वोपदे

54. शिने ॥ २५ ॥ सर्वतंत्रस्वतंत्राय विज

55. यींद्राख्ययोगिने ॥ मठ नित्यान्नदाना

56. र्थं रामचंद्रार्चनायच । २६ ॥ तंजा

57 पुरमहादेशे ग्रामेजनपदे पिच ॥ सर्व

58 त्र श्रीहयोयत्र तत्रतत्र शते कले ॥ २७ ॥

59. कर्षकायसमायुक्ते कच्चाद्दशे

60 ट मानतः ॥ येकमानं समाकल्प्य

II-B—

61 त्रिचिमाचंद्रतारकां । २८ ॥ मंत्रिभिर्विबु

62. धैस्सार्धं भार्याबंधुसमान्वितः । भूय

63. से श्रेयसे प्रादात् सहिरण्योद्धारया
64. २९॥ श्लोकाः पत्रादिमश्लोकमारभ्यगणने कृ
65. ते ॥ विद्यंते तांब्रपत्रेस्मिन् त्रिंशत्किलसद्दा
66. मुना ॥ ३० ॥

श्रीराजगोपाल

67 मन्नारगुडिसंवासी राजगोपतनूभवः ॥
68 त्यागराजोतिनिपुणः व्यालिखतांब्रशास
69 नं ॥ दानपालनयोर्मध्ये दानाच्छ्रेयोनुपा
70 लनं ॥ दानास्स्वर्गमवाप्नोति पालनादच्युतं
71. पदं ॥ १ ॥ सामान्योयं धर्मसेतुर्नृपा
72. णां काले काले पालनीय्यो भवद्भिः ॥ सर्वा
73. नेतान् भाविनः पार्थिवेंद्रान् भूयो भू
74. यो याचते रामचंद्रः ॥ २ ॥

Transliteration

I-A—

1. namas-tumga śiras-chumbi chamdra ||
2 chămara-chărave || trai-lôkya nagarărambha
3 mûla-stambhâya Śambhavê || 1 || Hari lî-
4. lă-Varăhasya damshtrā damdas-sapătuvah ||
5 Hêmădri kalaśă yatra dhătrî chhtra śriyam da-
6. dhau || 2 || yasmăch-charăcharam sarvam sambhûtam ja-
7. gadamjasă | yatô Gamgă jaganmătă sambhû-
8 tă lôkapăvinî | 3 || yadrajah samgatah kăm-
9 tă śilasam abhavan munēh || yadamghri gananênai-
10 va Marutvăn răjyamăpacha || 4 || Balih pătăla săm-
11. brăjyam Śakatô yêna sûditah | yadamghryamkô bhô-
12. gi-bhôgê driśyatêdyăpi sumdarah || 5 || tasmăschhăm-abha-
13. vad-varnas-turîyyah dharma samkulah || sadăchăraratăs-tatra
14. dvija-jsêvă-parăyanâh | 6 || bhûpălăh khalu samjătăh
15. śauryaudârya-gunănvităh || vinîtăh śikshitah śămtăh
16. tatrajñănêdhikărinah || 7 || tadvarnê Dêvarăjăkhyah bahu-
17 băhu-parăkramah || amătyah krishnarăjasya babhûva ri-
18 pumardanah || 8 || Pratăpa Rudra mattêbhapatim jitvăya ă-
19. havê || ăkramy-Ndaya-śilăkhyam durgam Gajapatêh priyam || 9 ||
20 tat tădrigvijayam prăpya krishnarăjam atôshayat | śvêta-chha-
21. trădimam răja-chinham yasmai-pradattavăn || 10 || svahkâ-

I-B—

22. minîm svatanu kămtibhir-ăkshipamtîm śrî Dêvarăja tilakô navanîrajă-
23. kshîm | kalyâninîm Kamalanăbha ivăbdhi kanyăm Mamgămbikă muda-
vahad bahu
24 măna śîlăm | 11 || tasyăm tapôbhir adhikair udabhûd yaśasvî śrî
Chinnarăja
25. nripatih khalu Dêvarăjăt || śrî Rămarăja nripatēh kila Krishnară-
26. ja-jămătur agrya-mahimă sa babhûva mamtrî || 12 || jaga-
27 d vikhyăta sauryasya Chinnarăjamahîpatêh || bramhanya kîrti-
28. măn chêshtah jajñê Chavvappanâyakah || 13 || advitîyô dvitî-

29 yaścha śrîmăn Chınna-Ehavapıabhuh । maulı ratnam mahîpănăm sam-
30. jătah kulanăyakah ॥ 14 ॥ sa Chınnaıăjabhûpălô Răma
31 ràjăjñayăbhrıśam । prachamdataıa dôrdamda khamdıtă-
32 ıătı mamdalah ॥ 15 ॥ ăsêtôh Dıăvıdăn bhûmıpălăm
33 chakrê vaśêsvayam । Rămaıăjăjñayaıvăyam Tamjă-
34. puıyăm mahămanàh ॥ 16 ॥ nıvăsam akarôd răjă ră-
35. jyam dhaımêna pălayan ॥ tataś Chavappa bhûpălah rà,jyam cha-
36. kıê sudhărmıkah । 17 ॥ pıtuımatım yatıa chakıê śrîman Chınna
37. Chavappaıăt ॥ sôyam Chavappa bhûpălah răjyam da-
38 tvănujăya vaı ॥ 18 ॥ Kumbhaghônê svayam râjă vă-
39 sam chakıê tapaścharan ॥ śıîmăn Chınna Chavappăkhya mahîpà-
40. lôtıdhàrmıkah । 19 ॥ Balabhadrât Krıshna ıva ıarâja
41 bahubhu-gunaıh ॥ dakshına Dvâıakăvăsî śrî Krıshna śara-
42 nô bhavatu ॥ 20 ॥ sa śıî Chınna Chavappâkhya mahîpatı-
43 laka svayam । ıitv-agnı-băna-bhû-samkhyă ganıtê

II-A—

44 । Sakajanmanâ । 21 ॥ Ânamdavasvaıê Râma
45 navamyâm hrıshtamânasah ॥ Râmâbhıshê-
46 ka samayê śıî Râma-Vyâsa samnnıdhau ॥ 22 ॥
47 śıîmat paıamahamsâkhya parıvıàdîsatâ-
48 jushâm ॥ padavâkyapramânâbdhı pâıînâ
49 nâm nıamkuśam ॥ 23 ॥ śrîmad Vaishnavasıddhâmta
50 sthâpanâchâıya-tăjushăm ॥ Rămachamdıapadăm-
51 bhôja pujakănăm mudăsadă ॥ 24 ॥ Raghu-
52 namdana śıshya śıî Suıêmdrăkhya tapasvınăm ॥
53 nıjămtêvăsınè Madhva sıddhămtărthıthôpadê-
54 śınê ॥ 25 ॥ saıvatamtıa svatamtıăya Vıja-
55 yîmdrăkhya-yôgınê ॥ mathê nıtyănna dănă-
56 ıtham Rămachamdrărchanăya cha ॥ 26 ॥ Tamjă-
57 puıa mahàdêśê gıămê janapadêpı cha ॥ sarva-
58 tra vıîhayô yatıa tatra tatra śatê kalê ॥ 27 ॥
59 kaıshakăya samăyuktê kachchăttăśê-
60 tamănatah ॥ vêkam mănam samăkalpya

II-B—

61 vrıttım ăchamdıa tărakăm ॥ 28 ॥ mamtııbhır vıbu-
62 dhaıs sărdham bhăıyă bamdhu samanvıtah । bhûya-
63 sê śıêyasê prădăt sahıranyôda dhăıayă
64 29 ॥ ślôkăh patıădıma slôkam ăıabhya gananê krı-
65 tê ॥ vıdyamtê tâmbıa-patıêsmın tıımśatkıla saha
66. mună ॥ 30

śrî Răja Gôpăla

67 Mannăragudı samvăsî Raja gôpa-tanûbhavah ॥
68 Tyăgaıăjôtınıpunah vyălıkha tămbra śăsa-
69. nam ॥ dănapălanayôı madhyê dănăchchhrèyônupă-
70 lanam ॥ dănăsvvargamavăpnôtı pălanăd achchutam
71 padam ॥ sămănyôyam dhaıma sêtu nrıpă-
72 năm kălê kălê pălanîyyô bhavadbhıh ॥ saıvă-
73 n ètăn bhăvınah părthıvêmdıăn bhûyô bhû-
74 yô yăchatê Rămachamdıah ॥ 2 ॥

Note

This and the following record belong to the reign of Chinna Chavappa younger brother of Chavappa of the previous inscription. Both are in Sanskrit and engraved in Telugu characters, both are dated in 1614 A D and are mostly identical in contents with the previous grant of Chavappa The present grant consists of two plates each measuring 11″ by 8¾″ After giving the genealogy down to Chavappa, the record tells us that making over the sovereignty to his younger brother, Chavappa resided at Kumbhaghōna and engaged himself in religious austerities Chinna Chavappa took up his residence at Dakshina-Dvārakā (Mannārgudi) and became a great devotee of the god Krishna of that place On the Rāma-Navami day of the year Ānanda corresponding to the Śaka year reckoned by the seasons, the fires, the arrows and the earth (1536), in the presence of Rāma-Vyāsa, at the time of the *abhishēka* or anointment of the god Rāma, he made a grant to the expounder of the Madhva-siddhānta, Vijayīndra-yatīndra, disciple of (with the same titles as in previous record) Surēndra, who was the disciple of Raghunandana, in order to provide for daily gifts of food and the worship of the god Rāma in the matha. The grant consisted of one *vritti* of good rice lands selected in the rural and urban parts of Tanjāpura-dēsa The number of verses is given as 30 The engraver was Tyāgarāja of Mannārgudi, son of Rājagōpāla After the stanza giving the number of verses, occur two figures of the boar and the signature—*Srī Rājagōpāla* An epigraph of this chief at Tiruvannāmalai is noticed on page 61 of the *Madras Epigraphical Report* for 1905.

28

Ninth copper plate record in the same matt

Telugu characters and Sanskrit language 3 plates.

Size $10\frac{3}{4}'' \times 8\frac{3}{4}''$

ಅದೇ ಮಠದಲ್ಲಿರುವ ಒಂಬತ್ತನೆಯ ತಾಮ್ರಶಾಸನ.

ಪ್ರಮಾಣ ೧೦¾″ × ೮¾″

ತೆಲುಗಕ್ಷರ . ೩ ಹಲಗೆಗಳು

ಶ್ರೀ

(1ನೆಯ ಹಲಗೆಯ ಹಿಂಭಾಗ)—

1 ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರಚಾಮರಚಾರವೇ । ತ್ರೈಲೋಕ್ಯನಗರಾ
2 ರಂಭ ಮೂಲಸ್ತಂಭಾಯ ಶಂಭವೇ ॥ ಹರೇರ್ಲೀಲಾವರಾಹಸ್ಯ ದಂ
3 ಷ್ಟ್ರಾದಂಡಸ್ಸಪಾತುವಃ । ಹೇಮಾದ್ರಿಕಲಶಾಯತ್ರ ಧಾತ್ರೀಛತ್ರಶ್ರಿಯ
4 ಂದಧೌ । ಯಸ್ಮಾಚ್ಚರಾಚರಂ ವಿಶ್ವಂ ಸಂಭೂತಂ ಜಗದಂಜಸಾ ಯ
5 ತೋ ಗಂಗಾ ಜಗನ್ಮಾತಾ ಸಂಭೂತಾ ಲೋಕಪಾವನೀ । ಯದ್ರಜಸ್ಸ
6 ಙ್ಗತಃ ಕಾಂತಾ ಶಿಲಾಸಮಭವನ್ಮುನೇಃ । ಯದಂಘ್ರಿಗಣನೇನೈವ ಮ
7 ರುತ್ವಾನ್ರಾಜ್ಯಮಾಪಚಾ ॥ ೪ ॥ ಬಲಿಃ ಪಾತಾಳಸಾಮ್ರಾಜ್ಯಂ ಶಕ
8 ಟೋ ಯೇನಸೂದಿತಃ । ಯದಪ್ಯಂಕ್ಯೋಭೋಗಿಭೋಗೇದೃಶ್ಯತೇದ್ಯಾ
9, ಪಿ ಸುಂದರಃ ॥ ೫ ॥ ತಸ್ಮಾತ್ಸಮಭವದ್ವರ್ಣಸ್ತುರೀಯೋ ಧರ್ಮಸಂಕುಲಃ

10 ಸದಾಚಾರರತಾಸ್ತದ್ರ ದ್ವಿಜಸೇವಾ ಪರಾಯಣಾಃ ॥೭॥ ಭೂಪಾಲಾಸ್ತ
11 ತ್ರಸಂಜಾತಾಃ ಶೌರ್ಯ್ಯದಾರ್ಯಗುಣಾನ್ವಿತಾಃ । ವಿನೀತಾಃಶಿಕ್ಷಿತಾಶಾಂ
12 ತ್ರಾಸ್ತ್ರಂತ್ರಜ್ಞಾನೇಧಿಕಾರಿಣಃ । ತದ್ವರ್ಗೋ ದವರಾಜಾಖ್ಯೋ ಬಹು
13 ಬಾಹುಪರಾಕ್ರಮಃ । ಅಮಾತ್ಯಃಕೃಷ್ಣರಾಜಸ್ಯ ಬಭೂವ ರಿಪು
14 ಮರ್ದನಃ । ಪ್ರತಾಪರುದ್ರಮತ್ತೇಭಪತಿಂಜಿತ್ವಾಯ ಆಹವೇ । ಆಕ್ರಂ
15 ವ್ಯೋದಯಶ್ಶೈಲಾಖ್ಯಂ ದುರ್ಗ್ಗಂ ಗಜಪತೇಃ ಪ್ರಿಯಂ ॥೯॥ ತತ್ರಾದ್ಯಗ್ವಿ
16 ಜಯಂಪ್ರಾಪ್ಯ ಕೃಷ್ಣರಾಯಮತೋಷಯುತ್ ॥ ಶ್ವೇತಛತ್ರಾದಿಕಂ ರಾ
17 ಜ ಚಿನ್ಹಂ ಯಸ್ಮೈಪ್ರದತ್ತವಾನ್ ॥೧೦॥ ಸ್ವಃಕಾಮಿನೀಂ ಸ್ವತನು ಕಾಂ
18 ತ್ತಿಭಿರಾಕ್ಷಪಂತ್ತೀಂ ಶ್ರೀ ದೇವರಾಜತಿಲಕೋ ನವನೀರಜಾಕ್ಷಂ । ಕಲ್ಯಾ
19 ಣಿನೀಂ ಕಮಲನಾಭ ಯಿವಾಬ್ಧಿಕನ್ಯಾಂ ಮಂಗ್ಗಾಬ್ಬಿಕಾ ಮುದವ
20 ಹದ್ಬಹುಮಾನಶೀಲಾಂ ॥೧೧॥ ತಸ್ಯಾಂ ತ್ತಪೋಭಿರಧಿಕೈರುದಭೂ
21 ದ್ಯಶಸ್ವೀ ಶ್ರೀಚಿಂನ್ನರಾಜನೃಪತೀ ಖಲು ದೆವರಾಜಾತ್ । ಶ್ರೀರಾಮರಾ
22 ಜ ನೃಪತೇಃ ಕ್ಕಿಲ ಕೃಷ್ಣರಾಜಜಾಮಾತುರಗ್ರ್ಯಮಹಿಮಾ ಸ ಬಭೂ
23 ವ ಮಂತ್ರೀ ॥೧೨॥ ಜಗದ್ವಿಖ್ಯಾತಶೌರ್ಯಸ್ಯ ಚಿನ್ನಾರಾಜಮಹೀಪತೇಃ
24 ಬ್ರಂಹ್ಮಣ್ಯಃ ಕೀರ್ತಿಮಾನ್ ಜ್ಯೇಷ್ಠೋ ಜಜ್ಞೇ ಚವ್ವಪ್ಪನಾಯಕಃ ॥೧೩॥

(2ನೆಯ ಹಲಗೆಯ ಮುಂಭಾಗ)—

25 ಅದ್ವಿತೀಯ್ಯೋದ್ವಿತೀಯ್ಯಶ್ಚ ಶ್ರೀಮಾನ್ ಚಿನ್ನಚವಪ್ರಭುಃ । ಮೌಳಿರತ್ನಂ
26 ಮಹೀಪಾನಾಂ ಸಂಜಾತಃ ಕುಲನಾಯಕಃ ॥೧೪॥ ಸಚಿನ್ನರಾಜಭೂ
27 ಪಾಲೋ ರಾಮರಾಜಾಜ್ಞಯಾಭೃಶಂ । ಪ್ರಚಂಡತರ ದೋರ್ದಂ
28 ಡ್ಡ ದಂಡ್ಡಿತಾರಾತಿ ಮಂಡ್ಡಲಃ ॥೧೫॥ ಆಸೇತೋದ್ರಾವಿಡಾನ್ ಭೂ
29 ಮಿ ಪಾಲಾಂಶ್ಚಕ್ರೇವಶೇಸ್ವಯಂ । ರಾಮರಾಜಾಜ್ಞಯೈತ್ತರಾಯಂ (?)
30. ತಂಜಾಪುರ್ಯಾಂ ಮಹಾಮನಾಃ ॥೧೬॥ ನಿವಾಸಮಕರೋದ್ರಾಜಾ
31 ರಾಜ್ಯಂ ಧರ್ಮೇಣ ಪಾಲಯನ್ ತತಃಶ್ಚವ್ಯಪ್ಪಭೂಪಾಲೋ ರಾಜ್ಯಂ
32 ಚಕ್ರೇ ಸುಧಾರ್ಮಿಕಃ ॥೧೭॥ ಪಿತುರ್ಮತಿಂಯತ್ರ ಚಕ್ರೇ ಶ್ರೀಮಾನ್ ಚಿನ್ನಚ
33. ವಪ್ಪರಾಟ್ । ಸೋಯಂ ಚವಪ್ಪಭೂಪಾಲೋ ರಾಜ್ಯಂ ದತ್ವಾ
34 ನುಜಾಯವೈ ॥೧೮॥ ಕುಂಭಕೋಣೇ ಸ್ವಯಂರಾಜಾ ವಾ
35 ಸಂಚಕ್ರೇ ತಪಶ್ಚರನ್ । ಶ್ರೀಮಾನ್ ಚಿನ್ನಚವಪ್ಪಾಖ್ಯಮಹೀಪಾಲೋ
36 ತಿ ಧಾರ್ಮಿಕಃ ॥೧೯॥ ಬಲಭದಾತ್ಕೃಷ್ಣಯಿವ ರರಾಜ ಬಹುಭಿರ್ಗು
37 ಣೈಃ । ವಿರಕ್ತೋ ವಿಷ್ಣುಭಕ್ತಶ್ಚ ದಾನಶೌಂಡ್ಡೋಜಿತೇಂದ್ರಿಯಃ
38 ॥೨೦॥ ದಕ್ಷಿಣದ್ವಾರಕಾವಾಸೀ ಶ್ರೀಕೃಷ್ಣಶರಣೋಭವತ್ । ಸಶ್ರೀ
39. ಚಿಂನ್ನಚವಪ್ಪಾಖ್ಯ ಮಹೀಪತಿಲಕಸ್ವಯಂ । ಋತ್ವಗ್ನಿಬಾಣ
40 ಭೂಸಂಖ್ಯಾಗಣಿತೇಶಕಜನ್ಮನಾ । ಆನಂದವತ್ಸರೇ ರಾಮ
41 ನವಮ್ಯಾಂ ಹೃಷ್ಟಮಾನಸಃ ॥೨೨॥ ರಾಮಾಭಿಷೇಕಸಮಯೇ ಶ್ರೀ
42 ರಾಮವ್ಯಾಸಸಂನ್ನಿಧೌ ಶ್ರೀಮತ್ಪರಮಹಂಸಾಖ್ಯಪರಿವ್ರಾಡ್ಡೀ
43 ಶತಾಜುಷಾಂ । ಪದವಾಕ್ಯಪ್ರಮಾಣಾಬ್ಧಿಪಾರೀಣಾನಾಂ ನಿರಂಕು
44 ಶಂ ಶ್ರೀಮದ್ವೈಷ್ಣವಸಿದ್ಧಾಂತ್ತಸ್ಥಾಪನಾಚಾರ್ಯತಾಜುಷಾಂ । ರಾಮ
45 ಚಂದ್ರಪದಾಂಭೋಜ ಪೂಜಕಾನಾಂ ಮುದಾಸದಾ । ರಘುನಂದ್ದನಶಿ
46 ಷ್ಯ ಶ್ರೀಸುರೇಂದ್ರಾಖ್ಯ ತಪಸ್ವಿನಾಂ ॥೨೫॥ ನಿಜಾಂತ್ತವಾಸಿನೇ ಮಧ್ವಸಿ
47 ದ್ಧಾಂತ್ತಾರ್ಥೋಪದೇಶಿನೇ । ಸರ್ವತಂತ್ರಸ್ವತಂತ್ರಾಯ ವಿಜಯೀಂದ್ರಾಖ್ಯಯೋ

(3ನೆಯ ಹಲಗೆಯ ಮುಂಭಾಗ)—

48 ಗಿನೇ । ಮಂತ್ರಿಭಿಃಶಾಸ್ತ್ರತತ್ವಜ್ಞೈಃ ಪುರೋಹಿತಪುರೋಗಮೈಃ । ಪುತ್ರಪೌತ್ರ
49 ಸುಹೃದ್ಭ್ರಾತೃಭಾರ್ಯಾಬಂಧುಸಮನ್ವಿತಃ । ಕುಂಭಕೋಣಮಠೇನಿತ್ಯ
50 ದೀಪಾರ್ಥಂ ವಾರಿಸಂನಿಧೌ । ಪ್ರಾಚೀನಸ್ವೀಯಭೂಪಾನಾಮನೇಕಸುಕೃತಾ

51 ಪ್ತಯೇ ॥೨೮॥ ಪುತ್ರಪೌತ್ರಪ್ರಪೌತ್ರಾದಿರಾಜಾನಾಂರಾಜ್ಯವೃದ್ಧಯೇ
52 ಕಾವೇರೀಪುಣ್ಯತೀರ್ಥಾದಿ ನಾನಾದೇವಾಲಯಾವೃತೇ ॥೨೯॥ ಸಾಕ್ಷಾದ್ವೈಕುಂಠ
53 ನಿಲಯಶಾರ್ಙ್ಗಪಾಣಿಸಮಾಗಮೇ ಕಾಶೀಕ್ಷೇತ್ರಾದಿಕೇತಸ್ಮಿನ್ ಕುಂಭಕೋಣೇ
54. ಮಹಸ್ಥಳೇ ಕಾವೇರ್ಯಾಃ ದಕ್ಷಿಣೇಭಾಗೇಬ್ರಹ್ಮದೇವಾಲಯಸ್ಯಚಾ ವುತ್ತರೇ
55. ಹರಿನದ್ಯಾಶ್ಚಾತತ್ತೀರಶ್ಚಸಮೀಪತಃ ॥೩೦॥ ಮಾರ್ಗಸ್ಯ ಪಶ್ಚಿಮೇ ಭಾಗೇ
56 ಪೂರ್ವೆಭಜನಪದ್ಧತೇಃ । ತೇಷಾಂಮಧ್ಯಪ್ರದೇಶೇತೂ ಸ್ಥಿತಾಭೂಮಿದ್ವಿವೇಲಿಕಾ
57 ಲೋಕಸಂಖ್ಯಾಪರಿಮಿತೀರ್ಗಣನೇಯತ್ರಕಾರಣಂ । ದಂಡ್ಡಸ್ತೇನೈವಮಾಣೇನ ಪ್ರಾ
58 ದಾಂನ್ಭೂಮಿದ್ವಿವೇಲಿನಾಂ । ನಾನಾವೃಕ್ಷಸಮಾಯುಕ್ತಾಂಮಾರಾಮಪ್ರತಿಮಾಂ
59 ತಥಾ ನಿಧಿನಿಕ್ಷೇಪಪಾಷಾಣಸಿದ್ಧಸಾಧ್ಯಸಮನ್ವಿತಾಂ ॥೩೧॥ ಅಕ್ಷೀಣಾಗಾಮಿಂ
60 ಸಂಯ್ಯುಕ್ತಾ ಆ ಮಾತ್ತಾರ್ಂಡ್ಡೇದುತಾರನಂ । ಶಿಷ್ಯಪ್ರಶಿಷ್ಯಸಂಭೋಗ ಯೋ
61. ಗ್ಯಾಂ ವಿನಿಮಯೋಚಿತಾಂ । ದಾನಾರ್ಥಧರ್ಮವಿಕ್ರೀತಿಯೋಗ್ಯಭೋಗ್ಯ ಸಮ
62 ನ್ವಿತಾಂ ಭೂಯಸೇಶ್ರೇಯಸೇಪ್ರಾದಾತ್ ಸಹಿರಂಣ್ಯೋದಕಧಾರಯಾ ॥೩೨॥ ಶ್ಲೋ
63 ಕಾವತ್ರಾದಿಮಶ್ಲೋಕ ಮಾರಭ್ಯಗಣನೇಕೃತೇ । ವಿದ್ಯಂತ್ತೇತಾಂಮ್ರ ಪತ್ರೇಸ್ಮಿನ್ ಸಪ್ತ
64 ತ್ರಿಂಶ್ಯತ್ಸಹಾಪುನಾ ॥೩೨॥

ಶ್ರೀ ರಾಜಗೋಪಾಲ

(ಇದರ ಮಗ್ಗಲಲ್ಲಿ ಎರಡು ವರಾಹಗಳಿವೆ)

65. ಸಾಕ್ಷಾ ಚಿಂನ್ನಚವಪ್ಪಾಖ್ಯಮಹೀಪಸಕೃದಾಜ್ಞಯಾಮಂತ್ರೀರಾಜಾಜ್ಞ
66. ಯಾ ಚಾಪಿತಾಂಮ್ರಪತ್ರಂ ವಿಧಾಯಚಾ ತಂದೃಷ್ಟ್ವಾ ಬಹುಸಂತುಷ್ಟಃ
67. ಸ್ವಾಮಿನಃ ಪಾದಯೋರ್ನೃಪಃ । ಭಕ್ತ್ಯಾ ಸಮರ್ಪಯಾಮಾಸ ಶಾಸನಂ ತಾಂಮ್ರಕಂ
68 ತದಾ ಶ್ರೀಕುಂಭಕೋಣ ಸಂವ್ವಾಸ ಮಹಾಲಿಂಗ್ಗತನೂಭವಃ ಕುಂಭಲಿಂಗ್ಗಯಿ
69 ತಿ ಖ್ಯಾತೋ ವ್ಯಲಿಖತ್ತಾಂಮ್ರಶಾಸನಂ । ದಾನಪಾಲನಯೋರ್ಮಧ್ಯೇ ದಾನಾಛ್ರೇ
70 ಯೋನುಪಾಲನಂ ದಾನಾಸ್ವರ್ಗ್ಗಮವಾಪ್ನೋತೀ ಪಾಲನಾದಚ್ಯುತಂಪದಂ ॥ ಸಾಮಾ
71 ನ್ಯೋಯಂ ಧರ್ಮಸೇತೋರ್ನೃಪಾಣಾ ಕಾಲೇಕಾಲೇಪಾಲನೀಯ್ಯೋಭವದ್ಭಿಃ ಸರ್ವಾನೇತಾನ್
72. ಭಾವಿನಃ ಪಾರ್ಥಿವೇದ್ರಾನ್ ಭೂಯೋಭೂಯೋ ಯಾಚತೇರಾಮಚಂದ್ರಃ ॥ ಸ್ವದ
73. ತ್ತಾ ದ್ವಿಗುಣಂ ಪುಣ್ಯಂ ಪರದತ್ತಾನುಪಾಲನಂ ಪರದತ್ತಾಪಹಾರೇಣಸ್ವದತ್ತಂ
74 ನಿಷ್ಫಲಂಭವೇತ್ ॥ ಸ್ವದತ್ತಾಂ ಪರದತ್ತಾಂವ್ವಾಯೋಹರೇತ ವಸುಂಧರಾಂ ಷಷ್ಟಿವರ್ಷ
75 ಸಹಸ್ರಾಣಿ ವಿಷ್ಠಾಯಾಂ ಜಾಯತೇಕೃಮಿಃ ॥

I-B—

श्री

1. **नमस्तुंग्ग शिरश्चुंब्वी चंद्रचामरचारवे । त्रैलोक्यनगरा**
2. **रंभ मूलस्तंभाय शंभवे ॥ हरेर्लीलावराहस्य दं**
3. **ष्ट्रा दंडस्सपातुवः । हेमाद्रिकलशायत्र धात्रीछत्रश्रिय**
4. **ंदधौ । यस्माच्चराचरं विश्वं संभूतं जगदजसा य**
5. **तो गंग्गाजगंन्माता संभूता लोकपावनी । यद्रजस्स**
6. **ंग्गतः कांत्ता शीलासमभवन्मुने । यदंघ्रिगणनैनैव म**
7 **हत्वाम्राज्यमापचा ॥ ४ ॥ बलिः पाताळसाम्राज्यं शक**
8. **टोयेनसूदितः । यदघ्रयंक्योभोगिभोगेहश्यतेद्या**
9. **पि सुंहरः ॥ ५ ॥ तस्मात्समभवद्वर्ण स्तुरीय्यो धर्मसंकुलः**
10. **सदाचाररतास्तद्र द्विजसेवापरायणाः ॥ ६ ॥ भूपालास्त**
11 **त्रसंजाताः शौर्यौदार्यगुणान्विताः । विनीताःशिक्षिताशां**
12. **स्त्रास्तंत्रज्ञानेधिकारिणः । तद्वर्गो दवराजाख्यो बहु**

13. बाहुपराक्रमः । अमात्यःकृष्णराजस्य बभूव रिपु
14 मर्दनः । प्रतापरुद्रमत्तेभपतिं जित्वाय आहवे । आर्क
15 स्योदयशैलाख्यंदुर्गंगजपतेः प्रियं ॥ ९ ॥ तत्राद्यग्नि
16. जयंप्राप्य कृष्णरायमतोषयत् ॥ श्वेतछत्रादिकं रा
17 जचिह्नं यस्मैप्रदत्तवान् ॥ १० ॥ स्वःकामिनी स्वतनु कां
18 त्तिभिराक्षिपन्तीं श्रीदेवराजतिलको नवनीरजाक्षं । कल्या
19 णिनीं कमलनाभयिवाब्धि कन्यां मंग्गाम्बिकामुदव
20 हद्बहुमानशीलां ॥ ११ ॥ तस्यां त्तपोभिरधिकैरुदभू
21 द्यशस्वी श्रीचिन्नराजनृपतीखलु दवराजात् । श्रीरामरा
22. जनृपतेः किलकृष्णराजजामातुरग्र्यमहिमा स बभू
23. व मंत्री ॥ १२ ॥ जगद्विख्यातशौर्यस्य चिन्नाराजमहीपतेः
24 ब्रह्मण्यःकीर्तिमान्ज्येष्ठोजज्ञे चव्वप्प नायकः ॥ १३ ॥

II-A—

25. अद्वितीय्योद्वितीय्यश्च श्रीमान् चिन्नचवप्रभुः । मौळिरत्नं
26 महीपानां संजातः कुलनायकः ॥ १४ ॥ सचिन्नराजभू
27 पालो रामराजाज्ञयाभुशं । प्रचंडतर दोर्द
28 ण्डदंडितारातिमंडलः ॥ १५ ॥ आसेतो द्राविडानभू
29 मि पालांश्चक्रेवशेस्वयं । रामराजाग्रज्ञयस्तोराय (?)
30 तंजापुर्या महामनाः ॥ १६ ॥ निवासमकरोद्राजा
31 राज्यं धर्मेण पालयन् ततःश्चव्यप्पभूपालो राज्यं
32 चक्रे सुधार्मिकः ॥ १७ ॥ पितुर्मतिं यत्रचक्रेश्रीमान्चिन्नच
33 वप्पराट् । सोयं चवप्पभूपालो राज्यं दत्वा
34. नुजायवै ॥ १८ ॥ कुंभकोणे स्वयं राजा वा
35. संचक्रे तपश्चरन् । श्रीमान् चिन्नचवप्पाख्य महीपालो
36 तिधार्मि कः ॥ १९ ॥ बलभद्राक्कृष्णायिव रराज बहुभिर्गु
37. णैः । विरक्तो विष्णुभक्तश्च दानशौंडो जितेंद्रियः
38 ॥ २० ॥ दक्षिणद्वारकावासी श्रीकृष्णशरणोभवत् । सश्री
39 चिन्नचवप्पाख्यमहीपतिलकस्वयं । ऋत्वग्निबाण
40 भूसंख्यागणिते शकजन्मना । आनन्दवत्सरे राम
41 नवम्यां हृष्टमानसः ॥ २२ ॥ रामाभिषेकसमये श्री
42 रामव्याससंन्निधौ श्रीमत्परमहंसाख्य परिव्राडी
43 शताजुषां । पद्वाक्यप्रमाणाब्धि पारिणानां निरंकु
44 शं श्रीमद्वैष्णवसिद्धांत्त स्थापनाचार्य ताजुषां । राम
45. चंद्रपदांभोज पूजकानां मुदासदा । रघुनंदनशि
46 ष्यश्रीसुरेंद्राख्य तपस्विनां ॥ २५ ॥ निजांत्तवासिने मध्वासि
47 द्धांत्तार्थोपदेशिने । सर्वतंत्रस्वतंत्राय विजयींद्राख्यया

III-A—

48 गिने । मंत्रिभिः शास्त्रतत्त्वज्ञैः पुरोहितपुरोगमैः । पुत्रपौत्र
49 सुहृद्भ्रातृभार्याबंधुसमन्वितः । कुंभकोणमठेनित्य
50 दीपार्थं वारिसंनिधौ । प्राचीनस्वीयभूपनामनेकसुकृता
51. सये ॥ २८ ॥ पुत्रपौत्रप्रपौत्रादि राजानांराज्यवृद्धये

52. कावेरीपुण्यतीर्थादि नानादेवालयावृते ॥२९॥ साक्षाद्वैकुंठ
53. निलयशार्ङ्गपाणिसमागमे काशीक्षेत्रादिके तास्मिन् कुंभकोणे
54 महस्थळे कावेर्याः दक्षिणे भागे ब्रह्मदेवालयस्य चा वुत्तरे
55 हरिनद्याश्चातत्तीरश्चसमीपतः ॥ ३१ ॥ मार्गस्यपश्चिमे भागे
56. पूर्वेभजनपद्धतेः । तेषां मध्य प्रदेशेतु स्थिताभूमिद्विवेलिका
57 लोकसंख्या परिमिती गणने यत्रकारणं । दंड्रस्तेनैवमाणेन प्रा
58. दांम्बूमिद्विवेलिनां नानावृक्षसमायुक्तांमारामप्रतिमां
59 तथा निधिनिक्षेपपाषाणसिद्धसाध्यसमन्वितां ॥ ३४ ॥ अक्षीणागामि
60. संय्युक्ता आ मार्त्ताङ्केदुतारनं । शिष्यप्रशिष्यसंभोगयो
61. ग्यां विनिमयोचितां । दानार्थधर्मविक्रीतियोग्य भोग्यसम
62. न्वितां भूयसे श्रेयसे प्रादात् सहिरंण्योदकधारया ॥ ३६॥ श्लो
63. कावत्रादिमश्लोकमारभ्यगणनेकृत । विद्यंसेतांम्र पत्रेस्मिन् सत
64 त्रिंश्शत्सहापुना ॥ ३७ ॥

श्री राजगोपाल

65 साक्षाच्चिन्नचवप्पाख्यमहीपसकृदाज्ञयामंत्रीराजाज्ञ
66. याचापितांम्रपत्रं विधायचा तंदृष्वाबहुसंतुष्टः
67 स्वामिनः पादयो नृपः । भक्तयासमर्पयामासशासनं तांम्रकं
68 तदा श्रीकुंभकोण संव्वास महालिंग्गतनूभवः कुंभलिंग्गयि
69. तिख्यातो व्यलिखत्तांम्रशासनं । दानपालनयोर्मध्ये दानाच्छ्रे
70 योनुपालनं दानास्वर्गं मवाप्नोती पालनादच्युतंपदं ॥ पामा
71 न्योयं धर्मसेतोनृपाणा कालेकाले पालनियो भवद्भिः सर्व्वानेतान्
72 भाविनः पार्थिवेद्रान् भूयोभूयोयाचतेरामचंद्रः ॥ स्वद
73 त्ताद्विगुणं पुण्यं परदत्तानु पालनं परदत्ताप हारेणस्वदत्तं
74 निषलं भवेत् ॥ स्वदत्तां परदत्तां व्वा योहरेत वसुंधरां षष्टिवर्ष
75. सहस्राणि विष्टायां जायतेकृमिः ॥

Transliteration.

I-B—

1 namas-tumgga śirach-chumbbî chamdra-châmara-châravê ǀ trailôkya nagarâ-
2 rambha mûla-stambhâya Śambhavê ǁ Harêr lîlâ Varâhasya dam-
3 nthrâ damddas-sapâtu vah ǀ Hêmâdri kalaśâ yatra dhâtrî chhatra-śriya-
4. m dadhau ǀ yasmâch-charâcharam viśvam sambhûtam jagadamjasâ ya-
5 tô Gamggâ jagamnmâtâ sambhûtâ lōkapâvanî ǀ yadrajas sa-
6 mggatah kâmttâ śilâsam abhavên munê ǀ yadamghri-gananênaiva Ma-
7. rutvân râjyamâpachâ ǁ 4 ǁ Balih pâtâla sâmrârâjyam Śaka-
8. tô yêna sûditah ǀ yadaghryamkkô bhôgi-bhôgê driśyatê dyâ-
9. pi sumddarah ǁ 5 ǁ tasmât samabhavad varnas-turîyyô dharma samkulah
10 sadâchârâratâs tadra dvija-sêvâ-parâyanâḥ ǁ 6 ǁ bhûpâlâs-ta-
11 tra samjâtâh sauryaudârya gunânvitâh ǀ vinîtâh śikshitâ śâm-
12 ttâs-tamtrajñânêdhikârinah ǀ tadvamgô Davarâjâkhyô bahu-
13. bâhu parâkramah ǀamâtyah Krishna Râjasya babhûva ripu-
14 mardanaḥ ǀ Pratâparudra mattêbha patim jitvâ ya âhavê ǀ âkram-
15. my-ôdaya śailâkhyam durggam Gajapatêh priyam ǁ 9 ǁ tatrâdyag-vi-
16. jayam prâpya Krishna râyam atôshayat ǁ śvêta-chhatrâdikam râ-

17 ja chinham yasmai pradattavân ॥ 10 ॥ svah kâminîm svatanu kâm-
18 ttibhir âkshipamttîm śrî Dêvarâja tilakô navanîrajâksham । kalyâ-
19 ninîm Kamalanâbha yivâbhhi kanyâm Mamggâbbikâ mudava-
20 had bahumânaśîlâm ॥ 11 ॥ tasyâm ttapôbhir adhikair udabhû-
21. d yaśasvî śrî Chimmnarâja nripatî khalu Devarâjāt । śrî Râmarâ-
22 ja nripatêh kkila Krishnarâja jâmātur agrya mahimâ sa babhû-
23 va mamtrî ॥ 12 ॥ jagad vikhyâta śauryasya Chinnarāja mahîpatêh
24 bramhmanvah kîrtimân jyêshthô jagñê Chavvappa nâyakah ॥ 13 ॥

II-A—

25 advitîyyô dvitîyaścha śrîmân Chinnachava prabhuh । mauḷi-ratnam
26 mahîpânâm samjâtah kulanâyakah ॥ 14 ॥ sa Chinnarâja bhû-
27 pâlo Râma rājâgñyayâ briśam । prachamda tara dordam-
28 dda damddritārāti mamddalah ॥ 15 ॥ â Sêtô Drâvidân bhû-
29 mi-pâlâmś chakrêvaśê sya-yam । Râma-râjâgñya ytô Rāyani
30 Tamjâpuryâm mahâmanâh ॥ 16 ॥ nivâsamakarôd râjâ
31. râjyam dharmêna pâlayan tatahs Chavyappa bhûpâlô râjyam
32. chakrê sudhârmikah ॥ 17 ॥ pitur-matim yatra chakrê śrîmān Chinnacha-
33 vapparât । sôyam chavappa bhûpâlô rājyam datvā-
34. nujâyavai ॥ 18 ॥ Kumbhakhônê svayam râjâ vâ-
35 samchakrê tapaścharan । śrîmân Chinna Chavappâkhya mahîpâlô-
36 ti dhârmikah ॥ 19 ॥ Balabhadrât Krashna yiva rarâja bahubhir-gu-
37 naih । viraktô Vishnubhaktaścha dâna śaumâdô jitēmdriyah
38 ॥ 20 ॥ Dakshina- Dvârakâvâsî śrî Krishna śaranô bhavat । saśrî
39. Chimnna Chavappâkhya mahîpa tilaka-svayam । rit-vagni-bâna-
40 bhû samkhyâ ganitê sakâjanmanâ । Ânamda vatsarê Râma-
41. navamyâm hrishthamânasah ॥ 22 ॥ Râmâbhishêka-samayê srī
42 Râma-Vyâsa samnnidhau śrîmat parama hamsâkhya parivrâdî-
43 śa tâjushâm । padavâkya-pramânâbdhi-pârînânâm niramkku-
44 śam śrîmad Vaishnava siddhâmtta sthâpanâchârya tâjushâm । Râma-
45 Chamdra padâmbhôja pûjakânâm mudâsadâ । Raghunamddana śi-
46 shya śrî Surêmdrâkhya tapasvinâm ॥ 25 ॥ nijâmttavâsinê Madhva-si-
47 ddhâmttârthôpadêśinê । sarva tamtra svatamtrâya Vijayîmdrâkhya yâ-

III-A—

48 ginê । mamtribhiḥ śâstra tatvagñair purôhita purôgamaih। phutra-pautra-
49 suhrid-bhrâtri-bhâryâ-bamdhu-samanvitah । Kumbhakôna-maṭhê nitya
50. dîpârtham vâri samnîdhau । prâchînasvîya bhûpânâm anêka sukritâ
51 ptayê ॥ 28 ॥ putra-pautra prapautrâdi rājānām rājyavriddhayê
52 Kāvêrī punyatîrthâdi nānā dêvālayāvritê ॥ 29 ॥ sākshād Vaikumtha
53 nilaya Śārnapāni samāgamê Kāśîkshêtrādikê tasmin Kumbhakônê
54 mahāsthalê Kāvêryāḥ dakshinê bhāgê Brahma dêvālayasya chā vuttarê
55 Harinadyāśchā tat-tîraścha samîpatah ॥ 31 ॥ mārgasya paśchimê bhāgê
56 pûrvê । bhajanapaddhatêh । tēshām madhya-pradêśê tû sthitābhûmi dvivê-
likā
57 lôkasamkhyāparimitîr gananê yatra kāranam । damddastênaiva mānêna
prā-
58 dâmn-bhûmi dvivêlinâm । nānā-vriksha samāyuktāmm ārāma pratimám
59 tathā nidhi-nikshêpa-pāshaṇa siddha sādhya samanvitām ॥ 34 ॥ akshîṇā-
gāmiṃ

60 samyyuktā ā māittāmddêdu tāranam । sishya prasishya sambhôga yô-
61 gyam vinimayôchitam । dānārtha dharma-vikrīti yôgya-bhôgya sama-
62 nvitām bhûyasê srêyasê prādāt sahiramnyôdaka dhāiayā ॥ 36 ॥ slô-
63 kāvatrādima-slôkamārabhya gananêkritê । vidyamttê tāmmra patiêsmin sapta-
64 trimśat sahāpunā ॥ 37 ॥

śrî Rāja Gôpāla

65 sākshā Chimnna Chavappākhya mahîpa sakiidājñayā mamtiî rājājña-
66. yā chāpi tâmmrapatram vidhâyachâ tam drishvâ bahu samttushthah
67 svâminah pâdayônripah । bhaktyâ samaipayâmâsa sâsanam tâmmrakam
68. tadâ śrî Kumbhakôna samvvâsa Mâhâlimgga-tanûbhavah Kumbhalimgga yi-
69. ti khyâtô vyalikhat tâmmra sâsanam । dâna-pâlanayôi madhyê dânâch-chiê-
70 yônupâlanam dânâ-svaiggam avâpnôtî pâlanâd achyutam padam ॥ sâmâ-
71. nyôyam dhaimasêtô nripânâ kâlê kâlê pâlanîyyô bhavadbhih saivân êtân
72 bhâvinah pārthivêdrān bhûyô bhûyô yâchatê Râmachamdiah ॥ svada
73 ttâ dvigunam punyam paiadattânupâlânam paiadattâpa-hârêna svadattam
74 nishalam bhavêt ॥ sva-dattâm paia-dattâm vvâ yôhaiêta vasumdharâm sha-shti-vaisha
75. sahasrâni vishthâyām jâyatê kiimih ॥

Note.

The present grant consists of three plates, each measuring 10¼″ by 8¼″ The date, most of the contents as also the donoi and the donee mentioned in the record are similai to those mentioned in the pievious iecoid The grant made consisted of two *vēlis* of land (specified), as measuied by a pole of 14 feet, at the holy place Kumbhakōna adorned with the Kāvēri and vaiious temples suipassing Kāsi in sanctity and forming the abode of the god Śārnga-pāni, the loid of Vaikuntha It was made with all the usual rights for the welfaie of the donor's ancestors, the donoi himself and his posterity as a provision for the maintenance of peipetual lamps in the matha at Kumbhakōna The number of verses is given as 37 By ordei of Chinna Chavappa, his minister got the plates ready and the Chief piesented them to the svāmi with great devotion. The engraver was Kumbhalinga of Kumbhakōna, son of Mahālinga After the stanza giving the numbei of veises, occur two figures of the boai and the signatuie *Śrī Rājagōpāla.*

29

Tenth copper plate recoid in the same matt

Telugu language and chaiacteis Single plate Size 11″ × 7¾″

ಅದೇ ಮಠದಲ್ಲಿರುವ ಹತ್ತನೆಯ ತಾಮ್ರಶಾಸನ

ತೆಲುಗು ಅಕ್ಷರ ಮತ್ತು ಭಾಷ, ಒಂದು ಹಲಗೆ

ಪ್ರಮಾಣ ೧೧″ × ೭¾″

(ಮುಂಭಾಗ)—

(ದೊಡ್ಡ ಅಕ್ಷರಗಳಲ್ಲಿ) ಶ್ರೀ ಮುದ್ದಳಗಾದ್ರಿ ಅಯ್ಯವಾರ್ಲು

1 ಶ್ರೀರಸ್ತು ॥ ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರಚಾಮರ ಚಾರವೇ
2 ತ್ರೈಲೋಕ್ಯ ನಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾಯ ಶಂಭವೇ ॥ ಸ್ವಸ್ತಿ
3 ಶ್ರೀ ವಿಜಯಾಭ್ಯುದಯ ಶಾಲಿವಾಹನಶಕ ವರ್ಷಂಬುಲು ೧೬೦೭ ಅಗುನ

4. ನೇಟಿ ಸಿದ್ಧಾರ್ಥಿ ನಾಮ ಸಂವತ್ಸರಂ ವೈಶಾಖ ಶುದ್ಧ ಅಕ್ಷ ೩ ಶುಕ್ರವಾರಂ
5 ರೋಹಿಣೀ ನಕ್ಷತ್ರ ಪುಣ್ಯಕಾಲ ಮುಂದ್ದು ಶ್ರೀಮತ್ಪರಮಹಂಸ ಪ
6 ರಿವ್ರಾಜಕಾಚಾರ್ಯುಲೈನ ಪದವಾಕ್ಯಪ್ರಮಾಣ ಪಾರಾವಾ
7 ರ ಪಾರಂಗತ ಸರ್ವತಂತ್ರ ಸ್ವತಂತ್ರ್ಯುಲೈನ ಶ್ರೀಮದ್ವೈಷ್ಣವ ಸಿದ್ಧಾಂತ್ತ
8 ಪ್ರತಿಷ್ಠಾಪನಾಚಾರ್ಯುಲೈನ ಶ್ರೀಮದ್ರಾಮಚಂದ್ರದೇವುನಿ ದಿವ್ಯ ಶ್ರೀಪಾ
9 ದ ಪದ್ಮಾರಾಧುಕುಲೈನ ಶ್ರೀಮತ್ಸುಧೀಂದ್ರತೀರ್ಥ ಶ್ರೀಪಾದವಡೆಯುಲ ಕರ
10 ಕಮಲಸಂಜಾತುಲೈನ ಶ್ರೀಮದ್ರಾಘವೇಂದ್ರತೀರ್ಥ ಶ್ರೀಪಾದವಡೆಯುಲ ವ
11 ರ ಕುಮಾರುಕಲೈನ ಶ್ರೀಮದ್ಯೋಗೀಂದ್ರತೀರ್ಥ ಶ್ರೀಪಾದವಡೆಯುಲ ದಿವ್ಯ
12 ಶ್ರೀ ರಘುಪತಿ ಭಂಡಾರಾನಿಕಿ ವಿಶ್ವನಾಧ ನಾಯುನಿ ಮುದ್ದಳಗಾದ್ರಿನಾ
13 ಯುನಿಗಾರು ಶ್ರೀರಂಗನಾಯುಕುಲ ಸಂನಿಧಿನಿ ಚೆಂದ್ರಪುಷ್ಕರಣೀ
14 ತೀರಮುಂದ್ದು ಮಾಪೆದ್ದಲಕು ಸುಕೃತಮುಗಾನು ಸಹಿರಣ್ಯೋ
15 ದಕ ದಾನಧಾರಾ ಪೂರ್ವಕಮುಗಾನು ದಕ್ಷಿಣರಾಷ್ಟ್ರಮುಲೋನು ತಾಂ
16 ಮ್ರಪರ್ಣೀತೀರಮುಂದ್ದು ಆರಾಂಬಣ್ಣ ಅನೆ ಗ್ರಾಮಂ ತೆಲುಪುಲು
17 ೭೦೦ ಮಾಳ್ಳುಕುಂನ್ನೂ ರಂಗಕ್ಷೇತ್ರಮುಂದ್ದು ಚಿತ್ರವಿಧಿ ದಕ್ಷಿಣಗೋಪರಾ
18 ನಿಕಿ ಪಡಮಟಿ ದಿಕ್ಕುನ ವುಂಡೆ ರಾತಿಮರಮುಂನೂ ರಂಗನಾಯು
19 ಕುಲಕು ಪ್ರೀತಿಗಾನು ಮಾ ಪೆದ್ದಲಕು ಸುಕೃತಮುಗಾನು ಧಾರಾಪೂ
20 ರ್ವಕಮುಗಾನು ಯಿಚ್ಚಿನಾರಂಗನಕ ನಿಧಿನಿಕ್ಷೇಪ ಜಲತರುಪಾಷಾ
21 ಣಕ್ಷಿಣ್ಯ ಆಗಾಮಿ ಸಿದ್ಧಸಾಧ್ಯಲು ಮೊದಲೈನ ಅಷ್ಟಭೋಗ ತೇಜಸ್ವಾಮ್ಯ
22 ಮುಂನೂ ಶಿಷ್ಯಪಾರಂಪರ್ಯಮುಗಾನು ಆಚಂದಾರ್ಕಸ್ಥಾಯಿಗಾನು
23 ಅನುಭವಿಂಚ್ಚುಕೊನಿ ವುಂಡಗಲವಾರು ಯಿಟನೇ ಧಾರಾಪೂರ್ವಕ
24 ಮುಗಾ ಯಿಚ್ಚಿನಾರಂಗನುಕ ಸುಖಾನ್ನು ಅನಭವಿಂಚ್ಚುಕೊನಿ ವುಂಡೇದಿ
25 ಸ್ವದತ್ತಾ ದ್ವಿಗುಣಂ ಪುಣ್ಯಂ ಪರದತ್ತಾನು ಪಾಲನಂ ಪರದತ್ತಾಪಹಾರೇಣ

(ಹಿಂಭಾಗ)—

26 ಸ್ವದತ್ತಂ ನಿಷ್ಫಲಂ ಭವೇತ್ ॥ ಏಕೈವ ಭಗಿನೀ ಲೋಕೇ ಸರ್ವೇಷಾಮೇವ ಭೂಭುಜಾಂ ॥
27 ನಭೋಜ್ಯಾ ನಕರಗ್ರಾಹ್ಯಾ ವಿಪ್ರದತ್ತಾ ವಸುಂಧ್ಧರಾ ॥ ಸ್ವದತ್ತಾಂ ಪರದ
28. ತ್ತಾಂ ವಾ ಯೋಹರೇತ ವಸುಂಧ್ಧರಾಂ । ಷಷ್ಟಿರ್ವರ್ಷಸಹಸ್ರಾಣಿ
29 ವಿಷ್ಟಾಯಾಂ ಜಾಯತೇ ಕೃಮಿಃ ॥ ದಾನಪಾಲನಯೋರ್ಮಧ್ಯೇ
30 ದಾನಾಚ್ಛ್ರೇಯೋನು ಪಾಲನಂ ದಾನಾಚ್ಚ್ವರ್ಗಮವಾಪ್ನೋತಿ ಪಾ
31 ಲ ನಾದಚ್ಯುತಂ ಪದಂ॥

Transliteration

Front—

Śrî Muddalagâdu avya vrâlu.

1 Śrîr-astu ॥ namas-tumga siraś-chumbi chamdra-châmara-chārāvê
2 trai-lôkya-nagar-ārambha mûlā-stambhâya Sambhavê ॥ svasti
3. śrî vijayābhyudaya Sālivāhana-śaka-varshambulu 1607 aguna-
4 nêti Siddhārtthi nāma samvatsaram Vaisākha śuddha Aksha 3 Sukra-
vāram
5 Rôhini nakshatra punya-kāla mamddu śrîmat parama-hamsa pa-
6 rivrājakā-chāryulaina pada-vākya-pramāna-pārā-vā-
7 ra pāramgata sarva-tamtra-svatamtrulaina Śrîmad Vaishnava siddhhāntta
8 pratishthāpanāchāryalaina srîmad-Rāmachamdra-dêvuni divya śrî pā-
9 da padmā-rādhukalaina śrîmat Sudhîmdratîrtha srî-pāda vodeyala kara
10. kamala samjātulaina srîmad-Rāghavêndra tîrtha srî-pāda vadeyala va

11 ra kumarukalaina śrîmad Yôgîmdratîrtha-srî-pāda vadeyala divya
12 srî Raghupati-bhamdārāniki Viśvanātha nāyani Muddalagādri nā-
13 yanigāru Śrî-Ranganāyakula samnidhini Chamdra-pushkarani
14 tîramamddu mā peddalaku sukritamu gānu sa-hiranyô-
15. daka dâna-dhārā pûrvakamugānu Dakshina-rāshtra mulônu Tam-
16 raparnî-tîramamddu Ārāmbanna ane grāmam telupulu
17 600 māllukumnnû Ramga-kshêtramamddu Chitravidhi dakshina gôparā
18 niki padumate dikkuna vumde Rātimathamumnû Ramganāya-
19 kulaku pritigānu mā peddalaku sukritamuganu dhārā-pû-
20. rvakamugānu yichchināram ganaka nidhi nikshêpa jala-taru-pashā-
21 n-akshinya agāmi siddha sādhyalu modalaina ashta-bhôga têja svāmya-
22. mumnû sishya pāramparyamugānu ā chendrārka sthāyigānu
23 anubhavimchchnkoni vumdagalavāru yitanê dhārā-pūrvaka-
24. mugā yichchināram ganuka sukhānnu anubhavimchchukoni vumdēdi
25 sva-dattā dvigunam punyam para-dattānu-pālanam para-dattāpaharêna

Back —

26. svadattam nishphalam bhavêt ‖ êkaîva bhaginî lôkê sarvêsham êva bhûbhujām ‖
27 na bhôjyā na kara grāhyā vipra-dattā vasumddharā ‖ sva-dattām para-da-
28 ttām vā yô harêta vasumddharām ‖ shashtir varsha-sahasrāni
29. • vishtāyām jāyatê krimih ‖ dāna-pālanayôr madhyē
30 dānā chhrêyônupālanam dānā chchargam avāpnôti pā-
31 lanād achyutam padam ‖

Translation

May there be prosperity (Praise of Śambhu).

Be it well On Friday, the third lunar day which was Aksha-Tritīyā of the bright half of Vaiśākha of the year Siddhārthi corresponding to the Śaka year 1602, under the asterism Rohini, (we,) Vishvanātha-Nayaka's son Muddalagādri-Nāyaka, have granted with gold and pouring of water, in the presence of the god Ranganātha on the bank of the Chandrapushkarani, for the merit of our ancestors, the village Ārāmbanna of the revenue value of 600 *Māllulu*, situated on the bank of the Tāmraparni in the southern *rāshtra* and the stone matha situated to the west of the south gōpura or tower of the Chitra street of Rangakshētra (Śrīrangam) to the Raghupati treasury of the illustrious paramahamsa parivrājakāchārya, padavākyapramāna pārāvāra pārangata, sarvatantra svatantra, establisher of the illustrious Vaishnava siddhānta, worshipper of the lotus feet of the god Rāmachandra, Yōgīndratīrtha śrīpāda, son of the illustrious Rāghavēndra-tīrtha śrīpāda-odeyar, who was the spiritual son of the illustrious Sudhīndra-tīrtha-śrīpāda-odeyar You may enjoy the eight rights and powers of enjoyment including treasure on the surface or underground, water springs, minerals, imperishables, futures, ready-income and possibilities in succession of your disciples for as long as the moon and the sun endure As we have granted thus with pouring of water, you can happily enjoy the same

[Usual four final verses]

Note.

This and the following record relate to the Madhura Nāyaks. The present record consists of only one plate measuring 11″ by 7¾″ The language is Telugu

The inscription records the grant of a village Ārāmbanna of the revenue value of 600 *mālluku* by Muddalagādu Nāyaka, son of Viśvanātha Nāyaka, to the Rāghavēndra-svāmi matt. The signature of the donor appears on the front of the plate

The date of the record Ś1602 Siddhārthi sam Vaiśākha śu 3 corresponds to Thursday, 3rd April 1679 A D

30

Eleventh copper plate record in the same matt
Telugu language and characters Single plate Size 11″ × 8″.

ಅದೇ ಮಠದಲ್ಲಿರುವ ಹನ್ನೊಂದನೆಯ ತಾಮ್ರಶಾಸನ

ತೆಲುಗು ಅಕ್ಷರ ಮತ್ತು ಭಾಷೆ

ಪ್ರಮಾಣ ೧೧″×೮″

(ಮುಂಭಾಗ)—

1 ಶ್ರೀರಸ್ತು ॥ ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರಚಾಮರಚಾರವೇ । ತ್ರೈ
2. ಲೋಕ್ಯನಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾಯಶಂಭವೇ ॥ ಸ್ವಸ್ತಿಶ್ರೀ
3 ವಿಜಯಾಭ್ಯುದಯ ಶಾಲೀವಾಹನಶಕ ವರ್ಷಂಬ್ಬುಲು ೧೬೦೧
4 ಅಗುನನೇಟಿ ಯೀಶ್ವರನಾಮಸಂವತ್ಸರಂ ಮಾಘ ಶುದ್ಧ ೧೫ ಶುಕ್ರವಾ
5 ರಂ ಮಧ್ಯಾಹ್ನ ಮಘಾನಕ್ಷತ್ರ ಪುಣ್ಯಕಾಲಮಂದು ಶ್ರೀಮತ್ಪರಮಹಂಸ
6 ಪರಿವ್ರಾಜಕಾಚಾರ್ಯುಲಯಿನ ಪದವಾಕ್ಯಪ್ರಮಾಣಪಾರಾವಾರಪಾರಂಗ
7. ತ ಸರ್ವತಂತ್ರಸ್ವತಂತ್ರುಲೈನ ಶ್ರೀಮದ್ವೈಷ್ಣವಸಿದ್ಧಾಂತಪ್ರತಿಷ್ಠಾಪನಾ
8 ಚಾರ್ಯುಲೈನ ಶ್ರೀಮದ್ರಾಮಚಂದ್ರದೇವುನಿದಿವ್ಯ ಶ್ರೀಪಾದಪದ್ಮಾರಾಧಕುಲೈನ
9 ಶ್ರೀಮದ್ಯೋಗೀಂದ್ರತೀರ್ಥ ಶ್ರೀಪಾದವಡಯುಲವಾರಿಕರಕಮಲಸಂಜಾ
10. ತುಲೈನ ಶ್ರೀಮತ್ಸೂರೀಂದ್ರತೀರ್ಥ ಶ್ರೀಪಾದವಡಯುಲವಾರಿವರಕುಮಾ
11 ರುಕುಲೈನ ಶ್ರೀಮತ್ಸೂರೀಂದ್ರತೀರ್ಥಶ್ರೀಪಾದವಡಯುಲವಾರಿ
12. ದಿವ್ಯಶ್ರೀರಘುಪತಿಭಂಡಾರಾನಿಕಿ ಶ್ರೀಮದ್ವಿಶ್ವನಾಥನಾಯುನಿ ಚೊಕ್ಕ
13. ನಾಥನಾಯುನಿವಾರಿ ಪಟ್ಟಮಹಿಷಿಐನ ಮಂಗಮ್ಮಗಾರು ಶ್ರೀರಂಗನಾಯು
14 ಕುಲಸನ್ನಿಧಿನಿ ಚಂದ್ರಪುಷ್ಕರಣೀತೀರವ ಂದು ಮಾಹೆದ್ದಲಕು ಸುಕೃತ
15. ಮುಗಾನು ಸಹಿರಣ್ಯೋದಕದಾನಧಾರಾಪೂರ್ವಕಮುಗಾ ಯಿಚ್ಚಿನ
16 ಭೂದಾನಶಾಸನಂ ಮಾ ತಿರುಚಿನಾಪಳ್ಳಿ ರಾಷ್ಟ್ರಮಂದು ಶ್ರೀವಲ್ಲಿಪುತ್ತೂ
17 ರಿ ಶೀಮಲೋನು ಆಯಿರ್ಥರ್ವರ್ಗಗ್ರಾಮಮುನ್ನು ಅಂದುತೋ ಚೇರಿನ ಕಾಕವಾ
18 ಡಿ ಸಾಯಕಂಪಟ್ಟೆ ರೆಡ್ಡಿಪಟ್ಟೆತೂರ್ಪು ಆತ್ತಂಗರೆಪಟ್ಟೆ ಪಡಮರಯಲಂದ
19 ಕ್ಕೊೞಂ ಯಲ್ಲಕುಉತ್ತರಂ ಪಟ್ಟೆ ಯಿದಿಸಹಿತಮ್ಯೆನ ಆಯಿರ್ಥರ್ವರ್ಗಗ್ರಾ
20. ಮಂತೆಲುಪು ನನ್ನೂರುಮಾಳ್ಳುಕುನ್ನು ಶ್ರೀವಲ್ಲಿಪುತ್ತೂರಿತಿರುಮುಕ್ಕೊಳಾ
21 ನಿಕಿ ಯೀಶಾನ್ಯಭಾಗಮಂದು ಶ್ರೀರಂಗಶೆಟ್ಟಿ ಕಟ್ಟಿಂಚ್ಚಿನ ವೆಂಕಟೇಶ್ವರದೇವ
22 ೞಂ ಸಹಿತಮ್ಯೆನ ಮಠಮುನ್ನು ಅಂದುತುೞಲಿಗಿನ ರಾಚುಪಾಳ್ಯಂಮುಘ
23 ಮಾನುಕೋವಿಲಕಟ್ಟಡಸಹಿತ ಮ್ಯೆನದಿನ್ನಿ ಚಿಂತಾಮಣಿಲೋ ಸೋಮಯಾಜಿ
24 ಯಿಂಟಿತೂರ್ಪುಲಕ್ಷ್ಮೀನರಸಪ್ಪಯ್ಯ ಕಟ್ಟಿಂಚಿನ ಮಂಟಪಮುನ್ನು ಅಂ
25 ದುಕು ತೂರ್ಪುಮಂಟಪಂ ಸಹಿತಮ್ಯೆನ ಕೃಷ್ಣಸ್ವಾಮಿದೇವಳಮುನ್ನು
26 ದೀಕ್ಷಿತಪ್ಪಯ್ಯಗಾರಿ ಅಲಂಕಾರಂಪೂರ್ವಂ ತಮಮರಂಗಾಉನ್ನಂದುಕು
27 ಬದುಲುಮರಂಗಾನುನ್ನು ದೀಕ್ಷಿತಪ್ಪಯ್ಯ ಅಲಂಕಾರಂ ಮೊದಲು ಮ
28 ರ ಪರ್ಯಂತ್ತಂ ಪುರಾಣಘಟ್ಟಮುನ್ನು ಯಿಚ್ಚಿನಾರಂಗನಕ ನಿಧಿನಿಕ್ಷೇಪ
29 ಜಲತರುಪಾಷಾಣಕ್ಷೀಣ್ಯ ಆಗಾಮಿಸಿದ್ಧಸಾಧ್ಯಲು ಮೊದಲ್ಯೆನ ಅ

(ಹಿಂಭಾಗ) —

30 ಷ್ಟಭೋಗತೇಜಸ್ವಾಮ್ಯಮುನ್ನು ಶಿಷ್ಯಪಾರಂಪರ್ಯಮುಗಾನು ಆಚಂದ್ರಾರ್ಕ
31 ಸ್ಥಾಯಿಗಾನು ಅನುಭವಿಂಚುಕೂನಿ ಉಂಡಗಲವಾರು ಯಿಟನಿ ಧಾರಾ
32 ಪೂರ್ವಕಮುಗಾ ಯಿಚ್ಚಿನಾರಂಗನಕ ಸುಖಾನ ಅನುಭವಿಂಚ್ಚುಕೊನಿ
33 ವುಂಡೇದಿ। ಸ್ವದತ್ತಾದ್ವಿಗುಣಂ ಪುಣ್ಯಂ ಪರದತ್ತಾನುಪಾಲನಂ ಪರದತ್ತಾ
34. ಪಹಾರೇಣ ಸ್ವದತಂ ನಿಷ್ಫಲಂಭವೇತ್। ಸ್ವದತ್ತಾಂ ಪರದತ್ತಾಂ ವಾ ಯೋ
35. ಹರೇತ ವಸುಂಧರಾಂ ಷಷ್ಠಿರ್ವರ್ಷಸಹಸ್ರಾಣಿ ವಿಷ್ಠಾಯಾಂ
36 ಜಾಯತೇಕ್ರಿಮಿಃ। ದಾನಪಾಲನಯೋರ್ಮಧ್ಯೇ ದಾನಾಚ್ಛ್ರೇಯೋನು
37 ಪಾಲನಂ ದಾನಾತ್ಸ್ವರ್ಗಮವಾಪ್ನೋತಿ ಪಾಲನಾದಚ್ಯುತಂ ಪ
38. ದಂ

ಶ್ರೀ ಮಂಗ್ಗಂಮವ್ವಾಲು

Transliteration

I-A—

1 śrîrastu || namas-tumga śiras-chumbi chamdra-châmara-chârave | trai-
2 lôkya-nagarârambha mûla-stambhâya Śambhavê || svasti śrī
3 vijayâbhyudaya Śâlivâhana Śakavarsambbulu 1619
4 agunanêti Yîśvara nâma samvatsaram Mâgha śuddha 15 Śukravâ-
5 ram madhyâhna Maghâ nakshatra punya-kâlamamdu śrîmat parama-hamsa
6 parivrâjikâchâryulaina padavâkya pramâna pârâvâra pâramga-
7 ta sarvatamtra svatamtrulaina śrîmad Vaishnava-siddhâmta pratishthâpanâ-
8 châryulaina śrîmad Râmachamdradêvuni divya śrî pâda-padmârâdhakulaina
9 srîmad Yôgîmdratirtha srîpâda-vadayalavâri kara-kamala-samjâ-
10 tulaina śrîmat Sûrîmdra-tîrtha srîpâda-vadayalavâri vara-kumâ-
11. rukulaina srîmat Sumatîmdratîrtha śrîpāda vadayalavâri
12 divya śrî Raghupati bhamdârāniki śrîmad Viśvanâtha nâyani Chokka-
13. nâtha nâyanivâri pattamahishi aina Mamggammagâru śrî Ramganâya-
14. kula samnidhini Chamdrapushkaranî tîramamdu mâ peddalaku sukrita-
15 mugânu sahiranyôdaka dāna-dārā-pūrvakamugā yichchina
16 bhû-dāna śasanam mā Tiruchināpalli rāshtramamdu Śrîvalliputtû-
17 ri śîmalônu Āirdharma grāmamunnu amdutô chêrina Kākavā-
18 di Sāyakampatti Reddipatti tūrpu Attamgarepatti padamarayalamd-A
19. kkôlam yallaku uttaram patti yidisahitamaina Āyirdharma grā-
20 mam telupu nannûru māllukunnu Śrîvalliputtûri Tirumukkolā-
21 niki yîśānya bhāgamamdu śrî Ramgaśettī kattimchchina Vemkatêśvara-
dêva-
22 lam sahitamaina mathamunnu amdu tulahgina Rāchupālyam magha-
23. mānu kôvila kattada sahitamainadinni Chimtāmanilô Sômayāji
24 yimtiki tûrpu Lakshmî-narasappayya kattimchina mamtapamunnu am-
25. duku tûrpu mamtapam sahitamaina Krishnasvāmi dêvalamunnu
26 Dîkshitappayyagāri alamkāram pûrvam tama mathamgā unnamduku
27. badulu mathamgānunnu Dīkshitappayya alamkāram modalu ma-
28. tha paryamttam purānaghattamunnu yichchinārangamaka nidhi-nikshêpa
29. jala taru-pāshān-akshînya āgāmi siddha sādhyalu modalaina a-

I-B—

30 shta-bhôga-têja-svāmyamunnu śishya-pāramparyamugānu āchamdrārka
31 sthāyigânu anubhavimchukoni umdagalavāru yitani dhārā-

32. pûrvakaııugā yıchchınāıamganaka sukhāna anubhavımchukoni
33 vumdêdı । sva dattā dvıgunam punyam paıadattānupālanam paradattā-
34 pahārĉna sva-datam nıshphalam bhavêt । sva-dattām para-dattām vā yô
35. hareta vasumdharám shashtır-varsha sahasrānı vıshtāyām
36. ȷāyatê krımıh । dāna pālanāyôr madhyê dānàchchrēyônu
37. pālanam dānāt svargam avāpnôtı pālanād āchyutam pa-
38. dam

śıī Mamggammavrālu

Note

This ıs another coppeı plate ıecoıd ıeceıved from the Rāghavēndrasvāmı matt at Nânȷangūd whıch ıefeıs to the Madhura Nāyaks. Lıke the previous one, the present ıecord also consısts of only one plate It measures 11″ by 8″ The language ıs Telugu Afteı ınvocatıon to Śambhu, the record tells us that on Frıday, the full-moon day of the brıght half of Māgha ın the year Īśvara correspondıng to the Śaka year 1619, under the asterısm Maghā, and ın the presence of the god Ranganātha on the bank of the Chandrapushkaıanı, Vıśvanātha Nāyaka's (son) Chokkanātha-Nāyaka's cıowned queen Mangammagāıu granted, wıth all the usual rıghts, the village Āyırdhaıma, together wıth ıts hamlets, of the revenue value of 400 *mālluku*, sıtuated ın Śrīvallıputtūru-sīma of her Tıruchanāpallı-rāshtıa, and a matha together wıth a mantapa, a temple and a Puıānaghatta (sıtuatıon of each specıfied) in Srīvallıputtūr to the Raghupatı treasury of (wıth the usual tıtles) Sumatīndra tīrtha-śrīpāda-odeyar, son of Sūıīndra-tīrtha-śrīpāda-odeyar who was the spırıtual son of Yōgīndıa-tīrtha-srīpāda-odeyar The sıgnature of Manganıma occurs at the end

The date Ś 1619 Īśvara sam Māgha śu 15 coıresponds to 16th January 1698 A.D., a Sunday and not Frıday as stated ın the ıecord , the asterısm also was not Maghā, but Pushya

31

Twelfth copper plate recoıd ın the same matt
Telugu chaıacteıs and Sanskrıt language , sıngle plate.
Sıze $9\frac{1}{4}'' \times 7\frac{1}{2}''$

ಅದೇ ಮರದಲ್ಲಿರುವ ಹನ್ನೆರಡನೆಯ ತಾಮ್ರಶಾಸನ
ತಲುಗು ಅಕ್ಷರ, ಸಂಸ್ಕೃತಭಾಷೆ ೧ ಹಲಗೆ· ಪ್ರಮಾಣ ೯¼″×೭½″

(ಮುಂಭಾಗ)—

ಶ್ರೀ

1 ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಬಿ। ಚಂದ್ರಚಾಮರಚಾರವೇ। ತ್ರೈಲೋ
2 ಕ್ಯನಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾಯ ಶಂಭವೇ ॥೧॥
3 ಸ್ವಸ್ತಿ ಶ್ರೀಶಕಸಹಸ್ರೇಃವರ್ಷೇದ್ವ್ಯಧಿಕಷಟ್ಛತೆ। ರಉದ್ರಾ
4 ಕಪಿಲಷಷ್ಠ್ಯಾಂ ಶ್ರೀ ಶ್ರೀಮುಷ್ಣಕ್ಷೇತ್ರಸಂಸ್ಥಿತೇ ॥೨॥ ನಿತ್ಯ
5 ಪುಷ್ಕರಿಣೀತೀರ ಶೋಭಿತೇ ಸ್ವಾಮಿನಾಂ ಮರೇ॥ ಶ್ರೀರಾಮವೇದವ್ಯಾ
6 ಸ ಶ್ರೀಪೂಜಾಕಾಲೇ ಮಹಾಮನಾಃ ॥೩॥ ಶ್ರೀಮತ್ಪರಮಹಂ
7 ಸಾಖ್ಯಾ [ಪ] ರಿವ್ರಾಡೀಶತಾಜುಷೇ। ಪದವಾಕ್ಯಪ್ರಮಾಣಾಬ್ಧಿ ಪಾರ
8 ಗಾಯ ಮಹಾತ್ಮನೇ॥೪॥ ಶ್ರೀಮದ್ವೈಷ್ಣವಸಿದ್ಧಾಂತಸ್ಥಾಪನೀಕ

9 ರಶಾಯಚಾ। ರಾಮಚಂದ್ರಪದಾಂಭೋಜಪೂಜಕಾಯ
10. ಮುದಾಸದಾ॥೫॥ ಶ್ರೀವಾರಮೂವಾಸಿನಾ ಭೂಪ್ರದಕ್ಷಣ
11 ಕಾರಿಣಾಂ। ಸುರೇಂದ್ರಯೋಗಿಣಾಂ ಶಿಷ್ಯ। ವರೀಯಾಣಾಂ
12 ದೇವರೂಪಿಣಾಂ॥೬॥ ಸರ್ವತಂತ್ರಸ್ವತಂತ್ರ ಶ್ರೀವಿಜಯೀಂದ್ರಾ
13. ಖ್ಯ ಯೋಗಿನಾಂ। ನಿಜಾಂತೇವಾಸಿನೇ ಶ್ರೀಮತ್ಸುಧೀಂದ್ರಾಖ್ಯ ತಪಶ್ವಿ
14 ನೇ॥೭॥ ಯಸ್ಮಾದಾಭಿರಭೂತ್ಸರ್ವಂ। ಜಗದೇತಚ್ಚರಾಚರಂ।
15. ಯತೋಗಂಗಾಜಗಂನ್ಮಾತ। ಸಂಭೂತಾಲೋಕಪಾವನೀ॥೮॥
16. ಯದ್ರಜಸ್ಸಂಗತಃ ಕಾಂತಾ ಶಿಲಾಸಮಭವನ್ಮುನೇಃ। ಯದಂ
17. ಘ್ರಿಗಣನೇನ್ನೈವಾಮರುತ್ವಾರಾರ್ಯಮಾಪಚಾ॥೯॥ ಬಲಿಃಪಾ
18 ತಾಳಸಾಂಬ್ರಾಜ್ಯಂ ಶಕಟೋಯೇನಸೂದಿತಃ। ಯದಂಘ್ರ್ಯಂ
19 ಕೋ ಭೋಗಿಭೋಗೇ ದೃಶ್ಯತೇದ್ಯಾಪಿ ಸುಂದರಃ। ೧೦॥ ಶ್ರೀಮದ್ರಂ
20 ಗಪ್ಪಕಾಳಾಕಕೋಶಸದ್ಭಿರ್ಮುದಾಂನ್ವಿತಃ। ವಡೆಯಾರಿಶ್ಚಂಜಿ

(ಹಿಂಭಾಗ)—

21. ಭೂಪಪ್ರೀತಿಪಾತ್ರಂಹಿತತ್ಪುರಃ।೧೧॥ ಯೇನಂಶತ್ಸರ್ವ
22 ದೇಶಸ್ಯಪಾಲಕತ್ವಂಸಮಾರ್ಜಿತಂ। ಸೋಯಂ ಮಹೀಪತಿಲಕೋ
23 ಶ್ಯತ್ಥನಾರಾಯಣಾಂತ್ರಿಕೇ। ಭೂವರಾಹಸ್ಯ ಚ ಪ್ರೀತ್ಯೈ ಪಾಳ್ಯಾ
24. ದಕ್ಷಿಣತೋಮಮಾ॥೧೨॥ ಶಥ್ಯೈವೋತ್ತರಕಾವೇರ್ಯಾ। ಲೂರಾ
25 ದುತ್ತರತಸ್ಥಿತಂ। ನಾನ್ಮಾಂದಿಪಾನಲ್ಲೂರ್ರಂಕೋಡಿಕಾಲರ
26 ಪುರಂತಥಾ॥೧೩॥ ರಿತ್ವಿಕ್ಪುರೋಹಿತಾಚಾರ್ಯಸಭ್ಯಸಾಮಾಜಿ
27. ಕೈರ್ಯುತಃ। ಮಂತ್ರಿಭಿರ್ದೇಶ[ತ]ತ್ವಜ್ಞೈಸ್ಸದಾಧರ್ಮಪ್ರವರ್ಧ
28 ಕೈಃ॥೧೪॥ ಅಸ್ಮತ್ಪ್ರಾಚೀನಭೂಪಾನಾಂ। ಅನೇಕಸುಕೃತಾಪ್ತ
29 ಯೇ। ಭಾರ್ಯಾಬಂಧುಯುಕ್ತಪ್ರಾದಾಂ। ಸಹಿರಂಣ್ಯೋದಧಾರಯಾ॥
30 ॥೧೫॥ ಸಾಮಾನ್ಯೋಯಂ ಧರ್ಮಸೇತುನೃಪಾಣಾಂ। ಕಾಲೇಕಾ
31 ಲೇ ಪಾಲನೀಯೋಭವದ್ಭಿಃ। ಸರ್ವಾನೇತಾನ್ಭಾವಿನಃ ಪಾರ್ಥಿವೇಂ
32 ದ್ರಾನ್ಭೂಯೋಭೂಯೋ ಯಾಚತೇ ರಾಮಚಂದ್ರಃ॥೧೬॥

ಶ್ರೀ ರಾಮ

Front—

1. नमस्तुंग शिरश्चुंबि। चंद्रचामरचारवे। त्रैलो
2 क्यनगरारंभ मूलस्थंभायशंभवे ॥ १ ॥
3. स्वस्ति श्रीशाकसहस्रेःवर्षेद्व्यधिकषट्च्छते। रुद्रौ
4. कपिलषष्ठ्यां श्री श्रीमुष्णक्षेत्रसंस्थिते ॥ २ ॥ नित्य
5 पुष्करिणीतीर शोभिते स्वामिनांमठे ॥ श्रीरामवेदव्या
6 स श्रीपूजाकालेमहामनाः ॥ ३ ॥ श्रीमत्परमहं
7 साख्या [प]रिव्राडीशताजुषे। पदवाक्यप्रमाणाब्धिपार
8 गाय महात्मने ॥ ४ ॥ श्रीमद्वैष्णवसिद्धान्तस्थापनीक
9 रशायचा। रामचंद्रपदांभोज पूजकाय
10. मुदासदा ॥ ५ ॥ श्रीवारमूवासिना भूप्रदक्षण
11 कारिणां। सुरेंद्रयोगिणां शिष्य। वरीयाणां
12 देवरूपिणां ॥ ६ ॥ सर्वतंत्रस्वतंत्र श्रीविजयींद्रा
13 ख्य योगिनां। निजांतेवासिने श्रीमत्सुधींद्राख्य नपश्वि
14. ने ॥ ७ ॥ यस्मादाभिरभूत्सर्वं। जगदेतच्चराचरं।
15. यतोगंगाजगंन्माता। संभूता लोकपाविनी ॥ ८ ॥

16. यद्रजस्संगतः कांताशिलासमभवन्मुनेः । यदं
17. घ्रिगणनेनैवा मरुत्वारार्यमाकुचा ॥ ९ ॥ बलिःपा
18. ताळसांब्राज्यं शकटोयेनसूदितः । यदंघ्रयं
19 को भोगिभोगे दृश्यतेद्यापि सुंदरः ॥ १० ॥ श्रीमद्रं
20 गप्पकाळाककोशसद्भिरुदान्वितः । वडयारिश्चंजि

Back—

21 भूपप्रीतिपात्रंहितत्पुरः ॥ ११ ॥ येनंशत्सर्व
22 देशस्यपालकत्वंसमार्जितं । सोयं महीपतिलको
23 श्वत्थनारायणांत्तिके । भूवराहस्यचप्रीत्यै पाळया
24. दक्षिणतोममा ॥ १२ ॥ शथैवोत्तरकावेर्या । लूरा
25. दुत्तरतस्थितं । नान्मांदिपानल्लूरंकोडिकालर
26 पुरंतथा ॥ १३ ॥ रित्विक्पुरोहिताचार्यसभ्यसामाजि
27 कैर्युतः । मंत्रिभिर्देश[त]त्वज्ञैस्सदाधर्मप्रवर्ध
28 कैः ॥ १४ ॥ अस्मत्प्राचीनभूपानां । अनेकसुकृताम
29 ये । भार्याबंधुयुक्तप्रादां । सहिरंण्योद्धारया ॥
30. ॥ १५ ॥ सामान्योयंधर्मसेतुर्नृपाणां । कालेका
31. ले पालनीयो भवद्भिः । सर्वानेतान्भाविनः पार्थिवें
32 द्रान्भूयो भूयोयाचतेरामचंद्रः ॥ १६ ॥

श्री राम

Transliteration

I-A—

śrî

1. namas-tumga śiraś-chumbi। chamdra-châmara-châravê। trailô-
2 kya nagarârambha mûla-stambhâya Śambhavê॥1॥
3. svasti śrî Śaka sahasrêh varshêdvy-adhika shat chatê। Raudrau
4 Kapila-shashtyâm śrî Śrîmushna-kshêtra samsthite॥2॥ Nitya-
5 pushkarinî-tîra śôbhitê svâminâm mathê॥ śrî Râma-Vêdavyâ-
6. sa śrî pûjākâlê mahâmanâh॥3॥ śrîmat paramaham-
7 sâkhya [pa] rivrādîsatajushê।padavākya pramānābdhi pāra-
8. gāya mahātmanê॥ śrîmad Vaishnava siddhāmta sthāpanîka-
9 raśāya cha। Rāmachemdra-padāmbhôja pûjakāya
10 mudāsadā॥5॥ śrî Vāramûvāsina bhû-pradakshana-
11 kārinām। Surêmdrayôginām śishya। varîyānām
12 dêva-rûpinām॥6॥ sarvatamtra svatamtra śrî Vijayîmdrā
13 khya-yôginām। nijāmttêvāsinê śrîmat Sudhîmdrākhya tapasvi-
14 nê॥7॥ yasmâd-ābhirabhût sarvam। jagadêtach-charāchararam।
15. yatô Gamgā jagamnmātā। sambhûtālôkapavinî॥8॥
16 yadrajas samgatah kāmtā śilāsamabhavan munêh। yadam-
17 ghri-gananê naiva marutvārārya māpachā॥9॥ Balih pā-
18 tāla sāmbrājyām Śakatô yêna sûditah। yadamghriyam-
19 ko bhôgi-bhôgē drisyatêdyāpi sumdarah॥10॥ śrîmad Ram-
20. gappa Kālākakôśa sadbhiri-udanvitah।Vadayāriś-Chamji

I-B—

21 bhûpa pritipātramhi tatpurah।।11॥ yênam śatsarva
22. dêśasya pālakatvam samārjitam। sôyam mahîpatilakô-

23 svattha Nārāyanāmttikê। Bhûvarāhasya cha prîtyai Pālyā
24. dakshinatô mamā॥12॥ śathaivôttara Kāvêryā। Lûrā-
25 d uttarata-sthitam। Nānmāmdipā Nallûriram Kôdikālaia
26. puram tathā ॥13॥ ritvik-purôhitāchārya sabhya sāmāji-
27. kair-yutah। mamtribhir dêsa [ta] tvajñais-sadā-dharma-pravardha-
28 kaih ॥14॥ asmat prachîna bhûpānām। anêka sukritāpta-
29 yê। bhāryā-bamdhu yukta prādām। sahiramnyôda-dhārayā॥
30. ॥15॥ sāmānyôyam dharma-sêtur nripānām। kalê-kā-
31. lê pālanîyô bhavadbhih। sarvān êtān bhāvinah pārthivêm-
32. drān bhûyô bhûyô yāchatê Rāmachamdrah ॥16॥

Śrî Rāma

Note

This copper plate grant and the next received from the same Rāghavēndrasvāmi matt at Nañjangūd appear to relate to some subordinate officers of the ruler of Chenji. The present grant consists of only one plate 9¼" by 7½" and is in Sanskrit It records, that on the Kapilā-Shashthi day of the year Raudri, corresponding to the Śaka year 1602, when the matha of the svāmi was on the bank of the Nitya-Pushkarani at Śrīmushna-kshētra, at the time of the worship of Rāma-Vēdavyāsa, Vadayāri, possessed of the title of Rangappa-Kālākatola, a favourite of the ruler of Chenji (Chenji-bhūpa) and acquirer of the governorship of the country, granted in the presence of Asvattha-Nārāyana for the pleasure of Bhūvarāha, the villages Nānmāndipānallūr and Kōdikāla to (with usual titles) Sudhīndra, disciple of Vijayīndra who was the disciple of Surēndra

There must be some mistake in the name of the donee here, for we find the same person with the same spiritual pedigree figuring as the donee so far back as 1576 (*see* No 24), more than a hundred years before the period of the present record. Further the succession list of the matha does not show a Sudhīndra at about 1680 The present inscription also gives the verses (describing the foot of Vishnu), which appear in the grants of the Tanjore chiefs Chavappa and Chinna-Chavappa (Nos 26-28), but suddenly introduces Vadayāri without mentioning anything about his origin or the varna that sprang from the foot The signature of the chief, śrī Rāma, and two figures of the boar appear at the end The sixth lunar day of the dark half of Bhādrapada, when combined with Tuesday, Rōhinī-nakshatra and *mahāpāta*, is known as Kapila-Shashthi. But these details do not occur during Śaka 1602, though they correspond to the cyclic Raudri as stated in the record

The expression Rāma-Vēda-Vyāsa which occurs in the present record and which in the form of Rāma-Vyāsa also occurs in two other records requires a little explanation It is a *dvandva* compound meaning Rāma and Vēda-Vyāsa or Vyāsa According to tradition among the Mādhvas, Madhvāchārya studied under Vyāsa in Badarikāsrama and on his expressing sorrow at parting, Vyāsa gave him 8 stones stating that his presence was in them and that he might worship them. These stones are styled Vyāsa Five of them are said to be in the Uttarādi matha, and the remaining three in the other Mādhva mathas But there is some difference of opinion as to which mathas are in possession of these precious relics From the references given above, it becomes apparent that the Rāghavēndrasvāmi matha has all along been

in possession of some of these relics The following stanza from *Madhva-vijaya* mentions the fact of Madhvāchārya having obtained the stones from Vyāsa who is here identified with Nārāyana —

prāpa sa Nārāyanatah | suddha-śilāshta-pratimāh |
yāsu sa Padmā-sahitō | dōshy-ahitas sannihitah ||

32

Thirteenth copper plate record in the same matt
Telugu characters and language
Single plate
Size 10½″×10″.

ಅದೇ ಮಠದಲ್ಲಿರುವ ಹದಿಮೂರನೆಯ ತಾಮ್ರಶಾಸನ
ತೆಲುಗು ಅಕ್ಷರ ಒಂದು ಹಲಗೆ . ಪ್ರಮಾಣ ೧೦½″ × ೧೦″

(ಮುಂಭಾಗ)—

ಗರುಡ
ವಾಹನ

1 ಸ್ವಸ್ತಿ ಶ್ರೀ ವಿಜಯಾಭ್ಯುದಯ ಶಾಲಿವಾಹನಶಕಾಬ್ದಂಬುಲು ೧೬೨೧
2 ಅಗುನೇಟಿ ಪ್ರಮಾದಿನಾಮ ಸಂವತ್ಸರ ಭಾದ್ರಪದ ಬ ೩೦ ಬುಧವಾಸರಂ ಸೂ
3 ರ್ಯೋಪರಾಗಂ ಹಸ್ತನಕ್ಷತ್ರ ಪುಣ್ಯಕಾಲಮಂದು ಶ್ರೀಮತ್ಪರಮಹಂಸ ಪ
4 ರಿವ್ರಾಜಕಾಚಾರ್ಯುಲಯಿನ ಪದವಾಕ್ಯ ಪ್ರಮಾಣ ಪಾರಾವಾರಪಾರಂ
5 ಗ್ಗತ ಸರ್ವತಂತ್ರ ಸ್ವತಂತ್ರುಲಯಿನ ಶ್ರೀಮದ್ವೈಷ್ಣವ ಸಿದ್ಧಾಂತ ಪ್ರತಿಷ್ಠಾಪನಾಚಾರ್ಯುಲ
6. ಯಿನ ಶ್ರೀಮದ್ರಾಮಚಂದ್ರ ದೇವರ ದಿವ್ಯ ಶ್ರೀಪಾದ ಪದ್ಮಾರಾಧಕುಲಯಿನ ಶ್ರೀ
7 ಮದ್ಯೋಗೀಂದ್ರ ತೀರ್ಥ ಶ್ರೀಪಾದ ವೊಡಯಲ ಕರಕಮಲ ಸಂಜಾತ ಲಯಿನ ಶ್ರೀ
8 ಮತ್ಸೂರೀಂದ್ರ ತೀರ್ಥ ಶ್ರೀಪಾದ ವೊಡಯಲ ವರಕುಮಾರಕುಲಯಿನ ಶ್ರೀಮತ್ಸು
9 ಮತೀಂದ್ರ ತೀರ್ಥ ಶ್ರೀಪಾದ ವೊಡಯಲವಾರಿ ಶ್ರೀ ರಘುಪತಿ ಭಂಡಾರಾನಿಕಿ
10 ಚತುರ್ಥಗೋತ್ರಂ ರಂಗಪ್ಪ ಕಾಳಾಕಕೊಳವೊಡಯಾರಿವಾರಿ ಪೌತ್ರುಲು ನಲ್ಲ
11 ನ್ನೈನಾ ಕಾಳಾಕಕೊಳವೊಡಯಾರಿವಾರಿ ಪುತ್ರುಲು ಉತ್ತಮ ರಂಗಪ್ಪ ಕಾಳಾಕ
12 ಕೊಳವೊಡಯಾರಿವಾರು ಯಿಚ್ಚಿನ ಮಘಮದಾನಶಾಸನಮು ಮಾಯಲು
13 ಬಡಿ ಅಯಿನ ಪಯರಣ್ ಪಾಳ್ಯಂ ನಾಲುಗು ಮಾರ್ಗಮುಲ ವಚ್ಚೆ ವಡ್ಲಪೆರಿ
14 ಕಕಾಯಧಾನ್ಯಂ ಪೆರಿಕೆ‿ಸಹ ಪೆರಿಕ ೧ ಟ್ಕಿ ಕಾ ೧ ಕಾಸು ವೊಕಟಿ ಪಲ
15 ಸರುಕು ಪೆರಿಕ ೧ ಟ್ಕಿ ಕಾ ೨ ಕಾಸುಲುರೆಂಡು ಅಂದುಲತೋ ಚೇರಿನ ಚಿ
16 ಲ್ಲರ ತ‿ ಮೂಟಲುಸಹಗಾ ಅಂದುಕಂದುಕು ತಗ್ಗಟ್ಟುನ್ನುಚು ೫ ಗ್ರಾ
17 ಮಮುಲ ಪೇಟಲು ನತ್ತಗುಳಿ ವೆಳಂದೆ ತಿರುಕಳಪ್ಪೂರು ವಿರಾಂದವ
18. ರಂಕುರು ವಾಲಪ್ಪನಿ ಕೋವಿಲ ಯೀ ಅಯಿದು ಪೇಟಲಲೋನುನ್ನು
19 ವಡ್ಲಪೆರಿಕ ಕಾಯ ಧಾನ್ಯಸಹಗಾ ಪೆರಿಕ ೧ ಟ್ಕಿ ಕಾ ೧ ಕಾಸು ವೊಕಟಿ
20 ಪಲಸರುಕು ಪೆರಿಕ ೧ ಟ್ಕಿ ಕಾ ೧ ಕಾಸು ವೊಕಟಿ ಯೀ ಕ್ರಮಾನಕು ಯಿ
21 ಮ್ಮನಿ ಮಾಪೆದ್ದಲಕು ಸುಕೃತಮುಗಾನು ಸಹಿರಣ್ಯೋದಕ ಧಾರಾಪೂ
22 ರ್ವಕಮುಗಾನು ಕಟ್ಟಿಡ ಶೇಶಿನಾರಂಗನಕ ಮಠಂ ಶಿಷ್ಯಪಾರಂಪರ್ಯಮು
23. ಗಾನು ಆ ಚಂದ್ರಾರ್ಕಸ್ಥಾಯಿಗಾನು ಅನುಭವಾನಕು ತೆಚ್ಚುಕೋ
24 ನೇದಿ ಯಿದಿನ್ನಿ ಹೈರಣೀಶ್ವರನಿ ಕೋವಿಲಕು ಪಶ್ಚಿಮ ಭಾಗಂ ಮಠವಿಳಾಹಂ

(ಹಿಂಭಾಗ)—

25 ವೀಧಿಲೋ ಸ್ಥಳಪುರಾಣಂ ನರಸಿಂಹಾಚಾರ್ಯುಲವಾರಿ ಗೃಹಾ
26 ನಕು ದಕ್ಷಿಣಂ ಪವಿನಿ ವೆಂಕಟವರದಯ ನಿವೇಶನಾನಕು ಉತ್ತ

27 ರಂ ನಿವೇಶನಂ ಮರಾನುಕು ಕಟ್ಟಡ ಶೇಶಿನಾರಂ ಕಾಬಟ್ಟಿ ಅಂದು
28 ನಗಲ ಅಷ್ಟಭೋಗ ತೇಜ ಸ್ವಾಮ್ಯಮುಲುನ್ನು ಶಿಷ್ಯ ಪಾರಂಪ
29 ರ್ಯಮುಗಾ ಅನುಭವಿಂಚುಕೊ ಸುಖಾನ ವುಂಡೇದಿ ಯಿಟನಿ
30 ಸುಮತೀಂದ್ರ ತೀರ್ಥ ಶ್ರೀಪಾದ ವೊಡಯಲ ವಾರಿ ರಘುಪತಿ
31. ಭಂಡಾರಾನಕು ಉತ್ತಮ ರಂಗಪ್ಪ ಕಾಳಾಕಕೊಳ ವೊಡಯಾ
32 ರಿವಾರು ಯಿಚ್ಚಿನ ದಾನಶಾಸನಮು ॥ ದಾನಪಾಲನಯೋ
33. ರ್ಮಧ್ಯೇ ದಾನಾಚ್ಛ್ರೇಯೋನು ಪಾಲನಂ ದಾನಾತ್ಸ್ವರ್ಗಮವಾ
34. ಪ್ನೋತಿ ಪಾಲನಾದಚ್ಯುತಂಪದಂ ॥ ಸ್ವದತ್ತಾದ್ವಿಗುಣಂ ಪು
35 ಣ್ಯಂ ಪರದತ್ತಾನುಪಾಲನಂ ಪರದತ್ತಾಪಹಾರೇಣ ಸ್ವದತ್ತಂ ನಿಷ್ಫ
36 ಲಂಭವೇತು ॥ ಯಿಶಾಸನಮು ಪ್ರಭುವು ಅನುಮತಿ ಮೀದ
37 ಕಾಮರ್ಸ್ಸು ಆದಿಮೂರ್ತಿಯಗಾರಿ ಕುಮಾರುಡು ರಾಯ
38 ಸಂಲಿಂಗಪ್ಪಯು ವ್ರಾಶಿನ ತಾಮ್ರಶಾಸನಮು
39 ಶ್ರೀರಾಮ

(ಕೆಳಗೆ ರಾಮದೇವರ ವಿಗ್ರಹ, ಗರುಡ, ಹನುಮಂತರ ವಿಗ್ರಹ ಸಹ ರೇಖೆಯಿಂದ ಬರೆದಿದೆ)

Transliteration

I-A—

1 svasti srî vijayâbhyudaya Sâlivahana Śakâbdambulu 1621
2 agunetι Pramâdi nâma samvatsara Bhâdrapada ba 30 Budhavâsaram Sû-
3. ryôparâgam Hasta nakshatra punyakâlamamdu śrîmat parama hamsa pa-
4 rivrâjakâchâryulayinà pada-vâkya-pramâna pârâvâra pāram-
5 ggata sarva-tamtra svatamtrulayina śrimad-Vaishnava-siddhânta-pratistha-panâchâryula-
6 yina srîmad Râmachamdra dêvara divya-srîpâda-padmârâdhakulayina śrî-
7. mad Yôgîmdra-tîrtha Śrîpāda vodayala kara-kamala samjātalayina srī-
8 mat Sûrîmdra tîrtha śrîpâda vodayala vara kumârakulayina srîmat Su-
9 matîmdra tîrtha śrîpâda vadayalavâri śrì-Raghupati bhamdâranıki
10 chaturtha gôtram Ramgappa Kâlakakola vodayâri pautrulu Nalla-
11. narnâ Kâlâkakola vodayârivâri putrulu Uttama-Rangappa Kâlaka
12 kola vodayārivāru yichchina maghama dāna śāsanamu mā yelu
13. badi ayina Payarani pālyam nālugu mārgamula vachche vadla peri-
14. ka kāya dhānyam perikalu saha perika 1 tki kā 1 kāsu vokati pala-
15. saruku perika 1 tki kā 2 kāsulu remdu amdulatiô chêrina chi-
16. llara tala mûtalu sahagá amdukamduku taggattunnuchu 5 grá-
17 mamula pêtalu Nattaguḷi Veḷande Tirukalappûru Virāmdava-
18 ram Kuruvālappani kôvila yî ayidu pêtalalônunnu
19. vadla perika kāya dhānyu sahagā perika 1 tki kā 1 kāsu vokati pala-
20 saruku perika 1 tki tā 1 kāsu vokati yî kramānaku yi-
21 mmani mā peddalaku sukritamugānu sa-hiranyôdaka dhārā pū-
22. rvakamugānu kattada śêśināramganaka-matham śishya pāramparyamu-
23 gānu āchamdrārkasthāyigānu anubhavānaku techchhukô-
24 nêdi yidinni Parranēśvarani kôvilaku paschimabhāgami matha vilāham

I-B—

25 vîdhilô sthala purânam Narasimhāchāryulavāri grihā-
26. naku dakshinam Pavini Vemkata Varadaya nivêsanânaku utta-

27. ram nivēśanam mathānaku kattada śêśinâiam kâbatti amdu-
28. nagala ashta bhôga têja svāmyamulunnu sishya pārampa-
29. ryamugā anubhavimchuko sukhāna vumdêdi yitani
30. Sumatîmdia tîitha śrîpāda vodayalavāri Raghupati
31 phamdārānaku Uttama Ramgappa Kālākakola vodayá-
32. ii vāru yichchina dāna sāsanamu dāna pālanayôr
33. madhyê dānā-chhiêyônu pālanam dānāt svargam avā-
34 pnôti pālanād achyutam padam sva-dattā dvigunam pu-
35. nyam para-dattānu pālanaṃ paradattāpa hārêna svadattam nishpha-
36. lam bhavêtu yî śāsanamu prabhuvu anumati nida
37 Kāmarsu Ādimûrtêyagāri kumārudu Rāya-
38. sam Limgappaya vrāśina tāmra-śāsanamu
39 śrî Rāma

Translation

Be it well. In the year 1621 of the victorious Sālivāhana era, the year Pramādi, on Wednesday the 30th of the dark half of Bhādrapada, when it was Sūryōparāga and Hasta constellation —For the Raghupati bhandāra (treasury of the god Raghupati) of the illustrious Sumatīndra tīrtha śrīpāda vodeyalu, (spiritual) son of the illustrious Sūrīndra tirtha śrīpāda vodeyalu, (himself the spirtual) son of the illustrious paramahamsa parivrājakāchārya, padavākya-pramāna-pārāvāra-pārangata, sarva-tantra-svatantra, establisher of the illustrious Vaishnava siddhānta, worshipper of the illustrious lotus feet of the god Rāmachandra dēva, the illustrious Yōgīndra tirtha srīpāda vodeyalu —

Uttama Rangappa Kālākakola Vodayār, son of Nallanamā Kālākakola vodeyār and grandson of Rangappa Kālākakola Vodeyār of Chaturtha gōtra, gave this charter of grant thus

At the rate of one pie per bag of paddy, nut and seeds and two pies per bag of *pala saruku* (?) which includes head-loads also, that come through the four roads of Payarani Pālya which belongs to us, as also at the (same) rate of one pie per bag of paddy, nut and seeds and one pie per bag of *pala saruku* (?) in the markets of five villages, namely, Nattaguli, Velande, Tirukalappūr, Virāmdavaramkuru and Vālappani kōvil, should be granted —Thus we have ordered with gold and pouring of water in order that merit might accrue to elders This you can obtain and enjoy in succession of the pupils of the matt for as long as the moon and sun endure

As we have (also) granted to the matt a site (which is) to the south of Sthala-purānam Narasimhāchārya's house and to the north of Pavini Venkatavaradaya's site in the Mathavilāham street to the west of Parranēśvara temple, you can remain happy enjoying in succession the eight rights therein Thus the dānasāsana was granted to Sumatīndra-tīrtha śrīpāda vodeyalu by Uttama Ramgappa Kālākakoḷa vodayar

Usual imprecation This copper plate charter was written by Rāyasam Lingappayya, son of Kāmarsu Ādimūrtayagāru, by order of the chief. Śrī Rāma.

Note

This is another grant which relates to some subordinate officer of the ruler of Chenji This grant also consists of only one plate It measures $10\frac{1}{2}''$ by $10''$. It is in Telugu language and script. It tells us that on the occasion of a solar eclipse on Wednesday the new-moon day of Bhādrapada of the year Pramādi corresponding to the Saka year 1621, under the asterism Hasta,

Uttamarangappa-Kālākakola-Vodayāıı of the Chaturtha gōtra, son of Nallanaınā-Kālākakola-Vodayāıı and grandson of Rangappa-Kālākakola-Vodayāıı, granted, with all rights, certain dues on specified articles of merchandise in Payaranıpālya which was undei his iule, as well as a site for a matha to the west of Pairanēśvara temple to the Raghupati Treasury of (with usual titles) Sumatīndratīrtha-srīpāda-odeyar, son of Surēndratīrtha-śrīpāda-odeyar, who was the spiritual son of Yōgīndra-tīıtha-srīpāda-odeyaı By ordeı of the chief the giant was written by Rāyasam Lingappa, son of Kāmarsu Ādımūrteyagāru. Figures of Rāma, Garuda and Hanumān and the signatuıe of the chief Śiī Rāma—occur at the end. The donor in the present iecord is evidently the giandson of the donoı in the previous one

The details of the date, *viz*, Ś1621 Pıamādı sam Bhādrapada ba 30 Budhavāra correspond to Wednesday, 13th September 1699 A.D. and there was a solar eclipse on that day as stated in the iecoid.

33

Fourteenth coppeı plate recoıd in the same matt
Telugu chaıacters and language
Single plate.
Size 11½″×9¼″

ಅದೇ ಮಠದಲ್ಲಿರುವ ಹದಿನಾಲ್ಕನೆಯ ತಾಮ್ರಶಾಸನ.

ತೆಲುಗು ಅಕ್ಷರ ೧ ಹಲಗೆ ಪ್ರಮಾಣ ೧೧½″ × ೯¼″.

(ಮುಂಭಾಗ)—

ಶ್ರೀ ರಾಮ

1. ಸ್ವಸ್ತಿಶ್ರೀ ವಿಜಯಾಭ್ಯುದಯ ಶಾಲಿವಾಹನಶಕಾಬ್ದಂಬುಲು
2 ೧೬೬೬ ಅಗುನೆಟಿ ಅಕ್ಷಯನಾಮ ಸಂವತ್ಸರಂ ದಕ್ಷಣಯ
3 ನಂ ಹೇಮಂತಋತುವು ಧನುರ್ಮಾಸಂ ಶುಕ್ಲಪಕ್ಷಂ ಸಪ್ತಮೀ
4 ಸೋಮವಾರಮುಂನ್ನು ಪೂರ್ವಾಭಾದ್ರಾನಕ್ಷತ್ರಮುಂನ್ನುಮಹಾ
5 ವ್ಯತೀಪಾತ ಪುಣ್ಯ ಕಾಲಮುನ್ನು ಕೂಡಿನ ಯೀ ಶುಭದಿನಮಂದು
6 ಶ್ರೀಮತ್ಪರಮಹಂಸ ಪರಿವ್ರಾಜಕಾಚಾರ್ಯುಲೈನ ಪದವಾಕ್ಯ ಪ್ರಮಾಣಪಾ
7 ರಾವಾರ ಪಾರಂಗತ ಸರ್ವತಂತ್ರ ಸ್ವತಂತ್ರಲೈನ ಶ್ರೀಮದ್ವೈಷ್ಣವ ಸಿದ್ಧಾಂತ ಪ್ರತಿಷ್ಠಾಪಣಾ
8 ಚಾರ್ಯುಲೈನ ಶ್ರೀಮದ್ರಾಮಚಂದ್ರದ್ಯಾವರ ದಿವ್ಯ ಶ್ರೀಪಾದ ಪದ್ಮಾರಾಧಕುಲೈನ ಶ್ರೀಮದುಪೇಂದ್ರ
9 ತೀರ್ಥಸ್ವಾಮುಲವಾರಿ ಕರಕಮಲ ಸಂಜಾತುಲೈನ ಶ್ರೀಮದ್ವಾದೀಂದ್ರ ತೀರ್ಥಸ್ವಾಮುಲ
10 ವಾರಿ ವರಕುಮಾರಕುಲೈನ ಶ್ರೀಮದ್ವಸುಧೇಂದ್ರ ಸ್ವಾಮುಲವಾರಿ ಶ್ರೀಮದ್ರಘುಪತಿ ದ್ಯಾ
11 ವರಭಂಡಾರಾನಕು ವೀತಿಹೋತ್ರ ಗೋತ್ರಂ ಅರಶು ನಿಲಯಿಟ್ಟವಿಜಯ ವೊಪ್ಪುಲಾ
12 ಮಳವರಾಯನಿಗಾರಿ ಪೌತ್ರುಲು ಮುದ್ದವೆಂಕಟಪ್ಪ ಮಳವ ರಾಯನಿಗಾರಿ ಪುತ್ರುಲು ವಿ
13. ಜಯವೊಪ್ಪುಲಾಮಳವರಾಯನಿಗಾರು ವ್ರಾಯಿಂಚ್ಚಿ ಯಿಪ್ಪಿಂಚಿನ ಭೂದಾನತಾ
14 ಮ್ರಶಾಸನಕ್ರಮ ಮೆಟ್ಲಂನ್ನನು ಮಾಪೆದ್ದಲಕು ಸುಕೃತಾರ್ಥಮುಗಾ ಮಾ ತಲ್ಲಿಗಾರು
15 ಕಾವಿಂಚಿನ ತಟಾಕ ಮಂಟ್ಟಪ ಮಂದ್ದಲಿ ಶ್ರೀ ಸ್ವಾಮುಲವಾರಿ ದೇವ ಪೂಜಾ ಕಾಲಮಂದು
16 ಕುಂಬ್ಭಕೋಣಂ ಮಠಮಂದ್ದು ಅನ್ನದಾನಾನಕು ಮಾ ಆರಿಯಲೂರಿ ಶೀಮಲೋ ಆಲಂದ್ದೊರ
17 ಯಕಟ್ಟಡ ಅನೆ ಗ್ರಾಮಾನ ಮೊದತ್ತರಂ ನ್ಯಾಲಲೋ ಘಟ್ಟಿನೂರು ಮಾಳ್ಳಕು ಆ ವೂರಿ ಕೊಲತನು
18 ಗುಂಟ್ಟಲು ಮುಂನೂರುನ್ನು ಸಹಿರಣ್ಯೋದಕ ಧಾರಾ ಪೂರ್ವಕಮುಗಾ ಯಿಪ್ಪಿಂಚಿನಾರಂಗನಕ

19

19 ಆ ಚಂದ್ರಾರ್ಕ ಸ್ಥಾಯಿಗಾ ಮೀ ಸಂಸ್ಥಾನ ಪಾರಂಪರ್ಯಮುಗಾ ದಾನಕು ಯೋಗ್ಯಮುಗಾ
20 ಮೀರೇ ಅನುಭವಿಂಚುಕೋ ರಾಗಲವಾರು ಯೀಧರ್ಮಾನುಕು ಯುವರ್ರೈನಾ ವಿರೋಧಂ ಶೇಶಿನ
21 ವಾರು ಕಾಶಿಲೋಗೋಹತ್ಯ ಬ್ರಂಹ್ಮತ್ಯ ಶೇಶಿನ ದೋಷಾನ ಪೋಗಲವಾರು ಯೀ
22 ಕ್ರಮಾನಕು ಶ್ರೀಮದ್ವಸುಧೇಂದ್ರ ಸ್ವಾಮುಲವಾರಿ ರಘುಪತಿ ದ್ಯಾವರ ಭಂಡಾರಂ
23 ಅನ್ನದಾನ ಧರ್ಮಾನುಕು ವಿಜಯವೊಪ್ಪುಲಾ ಮಳವರಾಯನಿಗಾರು ವ್ರಾಯಿಂಚಿ ಇ
24\. ಪ್ಪಿಂಚಿನ ಭೂದಾನ ತಾಂಮ್ರ ಶಾಸನಮು ‖ ದಾನಪಾಲನಯೋರ್ಮಧ್ಯೇ ದಾನಾ
25\. ಚ್ಛ್ರೇಯೋನುಪಾಲನಂ । ದಾನಾತ್ಸ್ವರ್ಗಮವಾಪ್ನೋತಿ ಪಾಲನಾದಚ್ಯುತಂ ಪದಂ‖

(ಹಿಂಭಾಗ)—

26 ಸ್ವದತ್ತಾ ದ್ವಿಗುಣಂ ಪುಣ್ಯಂ ಪರದತ್ತಾನುಪಾಲನಂ । ಪರದತ್ತಾ
27 ಪಹಾರೇಣ ಸ್ವದತ್ತಂ ನಿಷ್ಫಲಂಭವೇತ್ ‖ ಯೀಭೂದಾನ ತಾಮ್ರಶಾಸನ
28 ಮು ರಾಯಸಂ ವೆಂಕ್ಕಟ್ರಾಮಯ್ಯ ಕುಮಾರುಡು ವೈದ್ಯ ಲಿಂಗ್ಗಯ್ಯ ವ್ರಾಯಿಂಚಿನ
29 ಶಾಸನಂ ‖ ಆಲಂದ್ದೊರಯಾರುಕಟ್ಟಡಲೊ ಪಿಳ್ಳಾರಿ ಗುಡಿಕಿ ಪಡಮಟಿ
30 ನಾರಿಗುಡುಕಿ ವುತ್ತರಂ ಪುತ್ತೇರ್ಕಿದಕ್ಷಣಂ ನಿವೇಶನಮುಸಹ ಗುಂಟ್ಟಲು ಮುನ್ನೂ
31 ಟಪದಿ‖

Transliteration.

Front—

Śrī-Râma.

1 svasti śrî vijayâbhyudaya Śâlivāhana Śakābdaṃbulu
2\. 1666 aguneti Akshaya nāma samvatsaram Dakshanāya-
3 nam Hêmamta rituvu Dhanurmāsam śukla-pakshaṃ saptamî
4 Sômavāramumnnu Pûrvābhādrā-nakshatramumnnu mahā-
5 vyatîpāta punya kālamumnnu kûdina yi śubha-dinamamdu
6 śrîmat-parama-hamsa-parivrājakā-chāryulaina pada-vākya-prāmana-pā-
7\. rāvāra pāramgata sarvataṃtra svatamtralaina śrîmad-Vaishnava-siddhām-ta-pratishthāpanā-
8 chāryulaina śrîmad Rāmachamdra-dyāvara divya śrîpāda-padmārādhaku-laina śrîmad Upêmdra
9\. tîrtha svāmulavāri kara-kamala-samjātulaina śrīmad Vādīmdra-tīrtha svāmula-
10\. vāri vara kumārakulaina srimad Vasudhêmdra svāmulavāri srimad Raghu-pati dyā-
11 vara bhamdārānaku Vītihôtra gôtram Arasunilayitta Vijayavoppulā
12\. Malavarāyanigāri pautrulu Muddu-Vemkatappa Malavarāyanigāri putrulu Vi-
13 jayavoppulā Malavarāyanigāru vrāyimchchi yippiṃchina bhû-dāna tā-
14\. mra śāsana kramam etlamnanu mā peddalaku sukritārthamugā mā talli
15\. kāviṃchchina tatāka mamttapa mamddali śrī-svāmulavāri dêva-pûjā kālamamdu
16\. Kumbbhakônam mathamaṃddu anna-dānānaku mā Ariyalûri śîmalô Âlamddora-
17\. yakattada ane grāmāna modattaram nyālalô ghatti nûru mallaku ā vūri kolatanu
18 gumttalu mumnûrunnu sa-hiranyôdaka dhārā-pūrvakamugā yippimchinā-ram ganaka

19 ā chandrārka sthāyigā mî saṃsthāna pāraṃparyamugā dānaku yôgyamugā
20. mîrē anubhaviṃchuko rāgalavāru yî dharmānuku yavaraina virôdhaṃ śêsina-
21 vāru Kāśilô gôhatya Brahma-hatya śēsina dôshāna pôgalavāru yî
22 kramānaku srimad Vasudhêmdra svāmulavāri Raghupati dyāvara bhaṃdāram
23 anna-dāna dharmānuku Vijayavoppulā Malavarāyaṃgāru vrāyiṃchi i-
24 ppiṃchina bhû-dāna tāmmra-sāsanamu॥ dāna-pālanayôr madhyē dānā-
25. chchi êyônu pālanam । dānāt svargam avāpnōti pālanād achyutam padam॥

(Back)—

26 sva-dattā-dvigunaṃ punyam para-dattānupālanaṃ para-dattā-
27 pahārêna sva-dattam nishphalam bhavêt yī bhûdāna tāmra śasana
28 mu rāyasam Vemkatrāmayya kumarudu Vaidyalinggayya vrāyiṃchchina
29 Śāsanam॥ Âlamddorayārukattadalo Pillarī gudiki padamara Ai-
30 nāri gudiki vuttaraṃ Puttêrki dakshanam nivêśanamu saha gumttalu munnū-
31. ṭa padi ॥

Translation.

Be it well In the year 1666 of the victorious Śālivāhana era corresponding to the year Akshaya, on Monday, the 7th of the bright half of Dhanurmāsa during Hēmanta ritu and Dakshināyana, under the constellation Pūrvābhādra and the holy mahā-vyatīpāta—on this auspicious day for the treasury of the god Raghupati dēva of (the matt of) the illustrious Vasudhēndra svāmī, (spiritual) son of the illustrious Vādīndratīrthasvāmi, (himself the spiritual) son of the illustrious paramahamsa parivrājakāchārya, padavākya-pramāna-pārāvāra-pārangata sarvatantra svatantra, establisher of the illustrious Vaishnava siddhānta, worshipper of the lotus feet of the god Rāmachandra-dêva, the illustrious Upêndratīrthasvāmi —

Vijayavoppulā Malavarāya, son of Muddu Venkatappa Malavarāya and grandson of Arasunilayitta Vijaya Voppulā Malavarāya of Vītihōtra gōtra, got the copper plate charter of the grant of land written thus —In order that merit might accrue to our elders we have granted with gold and pouring of water 300 guntas of the best lands of the revenue value of 100 *malluku*, within the boundary of the village Ālamddorayakattada belonging to our Ariyalūru sīma for the distribution of food in the matt at Kumbhakōnaṃ on the day when the worship of the god takes place in the mantapa near the tank which was caused to be built by our mother This might be enjoyed by you, who are fit for the grant, in succession for as long as the moon and sun endure

Whosoever does harm to this dharma gets the sin of killing the cows and Brāhmans in Kāśi

With this order Vijayavoppulā Malavaraya got the copper plate charter of the grant of land written and granted for the distribution of food to the treasury of the god Raghupati-dēva belonging to the illustrious Vasudhēnd rasvāmi

[Usual imprecatory verses] This record is written by Vaidya Lingayya, son of Rāyasam Venkaṭrāmayya. 300 guṇtas of land including the site at Ālandorayāru

kattada to the west of Pillāriguḍi, to the north of Āināriguḍi and to the south of Puttēri

Note

This copper plate inscription records a grant to the same Rāghavēndrasvāmi matt by a chief of Ariyālūr. It consists of only one plate, measuring $11\frac{1}{2}''$ by $9\frac{1}{4}''$ and is in Telugu. The donor was Vijayavoppulā Malavarāya of the Vītihōtra-gōtra, son of Muddu Venkatappa-Malavarāya and grandson of Arasunilayitta Vijayavoppulā Malavarāya, while the donee was Vasudhēndra-svāmi, son of Vādīndratīrtha-svāmi, who was the spiritual son of Upēndratīrtha-svāmi The grant consisted of 300 guntas of land of the revenue value of 100 *mālluku* in the village Alandorayārukattada in Ariyālūrsīma It also appears to have consisted of a house site at the same village. The date of the record, Monday the 7th lunar day of the bright half of Dhanurmāsa in Hēmantaritu of *dakshināyana* in the year Akshaya the Śaka year being 1666, corresponds to Monday, 8th December 1746 A D

34

Fifteenth copper plate record in the same matt.
Nāgari characters and Sanskrit language.
3 plates size $10\frac{1}{4}'' \times 7\frac{1}{4}''$.

ಅದೇ ಮಠದಲ್ಲಿರುವ ಹದಿನೈದನೆಯ ತಾಮ್ರಶಾಸನ
ನಾಗರಾಕ್ಷರ (3 ಹಲಗೆಗಳು ಉಂಗುರವಿಲ್ಲ,)
ಪ್ರಮಾಣ ೧೦¼″ × ೭¼″

(1ನೆಯ ಹಲಗೆಯ ಹಿಂಭಾಗ)—

1 ಶುಭಮಸ್ತು । ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರ ಚಾಮರ ಚಾರ
2 ವೇ। ತ್ರೈಲೋಕ್ಯ ನಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾಯಶಂಭವೇ। ಅ
3 ಗಜಾನನಪದ್ಮಾರ್ಕಂ ಗಜಾನನಮಹರ್ನಿಶಂ । ಅನೇಕದಂ
4 ತಂ ಭಕ್ತಾನಾ ಮೇಕದಂತಮುಪಾಸ್ಮಹೇ। ಹರೇರ್ಲೀಲಾವರಾಹ
5 ಸ್ಯ ದಂಷ್ಟ್ರಾ ದಂಡಸ್ಸಪಾತುವಃ। ಹೇಮಾದ್ರಿ ಕಲಶಾ ಯತ್ರಧಾತ್ರೀ
6 ಚ್ಛತ್ರಶ್ರಿಯಂದಧೌ। ಶ್ರೀಶಾಲಿವಾಹನಶಕೇ ಶರನಾಗಬಾಣ
7 ಶೀತಾಂಶುಸಂಮಿತ ಶರತ್ಸುಗತಾಸ್ವಮುಷ್ಮಿನ್ ।ವರ್ಷೇತು ಶೋ
8 ಭಕೃತಿ ಮಾಸಿಶುಚೌ ವಳಕ್ಷೇಪ ಕ್ಷೇಧ ವೈಷ್ಣವತಿಧಾವಮೃತಾಂ
9. ಶುವಾರೇ। ಶ್ರೀಮದ್ರಾಜಾಧಿರಾಜ ಶ್ರೀ ಭೂಪಾಲ ಪರಮೇಶ್ವರಃ
10 ಕಲ್ಯಾಣಚರಿತೋ ವೀರ ಪ್ರತಾಪ ಬಿರುದಾಂಕಿತಃ। ಅರ್ಥಿ
11. ಚಾತಕ ಸಂದೋಹ ಸಂತೋಷಕರತೋಯದಃ। ಪ್ರತ್ಯರ್ಥಿ
12 ಪೃಧಿವೀಪಾಲ ಮೌಳಿಲಾಲಿತಶಾಸನಃ । ತುರುಷ್ಕ ಶುಷ್ಕ
13 ಗಹನದಹನೋದ್ಯದ್ದವಾನಲಃ। ಚಂಡಬಾಹು ಬಲೋದ್ದಂ
14 ಡ ಪಾಂಡ್ಯ ಖಂಡನ ಪಂಡಿತಃ। ಚೋಳ ಕೇರಳ ನೇಪಾಳ ಭೂ
15 ಪಾಲ ಕರಿಕೇಸರೀ। ಕೊಂಗವಂಗ ಕಳಿಂಗಾಂಗ ಭೂಭೃತ್ತಿ
16 ಮಿರ ಭಾಸ್ಕರಃ। ಬಿರುದಂತೆಂಬರ ಗಂಡಸ್ತರುಣೀಜನನ
17 ವ್ಯಕುಸುಮ ಕೋದಂಡಃ। ರಾಜಕುಲಾಬ್ಧಿ ಶಶಾಂಕಃ ಶೂರೋ
18, ಧರಣೀ ವರಾಹ ಬಿರುದಾಂಕಃ। ಶ್ರೀ ನಾರಾಯಣಪಾದ ಪಂಕಜ

19 ಯುಗೀ ವಿನ್ಯಸ್ತ ವಿಶ್ವಗ್ಭರಃ ಶ್ರೀಮತ್ಪಶ್ಚಿಮ ರಂಗಧಾಮ
20 ನಗರೀ ಸಿಂಹಾಸನಾಧೀಶ್ವರಃ। ಪ್ರತ್ಯರ್ಧಿಕ್ಷಿತಿಪಾಲ ರತ್ನ
21. ಮಕುಟೀ ನೀರಾಜಿತಾಂಘ್ರಿಶ್ಚಿರಂದೇವ ಬ್ರಾಂಹಣರಕ್ಷಣಾಯ ಪೃ
22 ಥಿವೀ ಸಾಂಮ್ರಾಜ್ಯ ದೀಕ್ಷಾಂವಹಃ। ಆತ್ರೇಯಗೋತ್ರಸಂಜಾತ
23 ಆಶ್ವಲಾಯನಸೂತ್ರವಾನ್। ರೃಕ್ಶಾಖೀಚಾಮರಾಜಸ್ಯ
24. ಪೌತ್ರಸ್ಸದ್ಗುಣವಾರಿಧೇಃ। ದೇಪರಾಜಸ್ಯತನಯೋದೇವರಾ

(2ನೆಯ ಹಲಗೆಯ ಮುಂಭಾಗ)—

25 ಜಮಹೀಪತಿಃ। ಗೇಶೇತು ಬಯನಾಡಾಖ್ಯೇ ನಿಜವಿಕ್ರಮಣಾ
26 ರ್ಜಿತೇ। ಪುರಾಹ್ವಯಂ ಮಹಾಗ್ರಾಮ ಮುಪಜೀವ್ಯಾವತಿಷ್ಠತಃ।
27 ಸರಗೂರಿತಿವಿಖ್ಯಾತ ಗ್ರಾಮಸ್ಯ ಸ್ಥಲ ಮಾಶ್ರಿತಂ।
28 ಗ್ರಾಮಂನಲ್ಲೂರು ನಾಮಾನಂತಟಾಕಾರಾಮಶೋಭಿತಂ। ಪ್ರ
29. ತ್ಯಬ್ದಂ ಶತದೀನಾರದಾಯಿನಂ ಸಸ್ಯಸಂಪದಾ। ಪ್ರತಿ
30 ನಾಮ್ನಾ ದೇವರಾಜ ಪುರಮ ಪ್ರತಿಮಂಭುವಿ। ಶ್ರೀಮತ್ಪರಮ
31. ಹಂಸಶ್ರೀ ಪರಿವ್ರಾಜಕಸದ್ಗುರೋಃ। ಪದವಾಕ್ಯಪ್ರ
32. ಮಾಣಾಬ್ಧಿ ಪಾರೀಣಸ್ಯ ಮಹಾತ್ಮನಃ। ಸರ್ವತಂತ್ರ
33 ಸ್ವತಂತ್ರಸ್ಯ ಕಲ್ಯಾಣಗುಣಶಾಲಿನಃ। ಶ್ರೀಮದ್ವೈ
34. ಷ್ಣವ ಸಿದ್ಧಾಂತ ಸ್ಥಾಪನಾಯ್ಯರ್ಸ್ಯಧೀಮತಃ। ಶ್ರೀ
35 ರಾಮಚಂದ್ರ ದೇವಶ್ರೀಪಾದಾರಾಧನೋದ್ಯತಸ್ಯ ಸದಾ।
36. ವಿಜಯೀಂದ್ರ ತೀರ್ಥಪಾದ ಶ್ರೀಮತ್ಕರ ಕಮಲಜಾತಸ್ಯ
37 ಶ್ರೀ ಮತ್ಸುಧೀಂದ್ರತೀರ್ಥ ಶ್ರೀಪಾದಸ್ವಾಮಿ ಸತ್ಕುಮಾರ
38 ಸ್ಯ। ಶ್ರೀರಾಘವೇಂದ್ರತೀರ್ಥ ಶ್ರೀಪಾದಾಖ್ಯಸ್ಯಸಂಯ
39 ಮೀಂದ್ರಸ್ಯ। ಅಸ್ಯಮಠಾಧಿಷ್ಠಾತುರ್ದೇವಸ್ಯ ಶ್ರೀರಾ
40 ಮಚಂದ್ರಸ್ಯ। ಕೋಶಾಯದೇವಪೂಜಾ ಬ್ರಾಂಹ್ಮಣಭುಕ್ತ್ಯಾ
41 ದಿ ಸರ್ವ ಧರ್ಮಕೃತೇ। ಮಹತ್ಯಸ್ಮಿನ್ಪುಂಣ್ಯ ಕಾಲೇರಂ
42 ಗೇಶಪದಸಂನಿಧೌ। ಶ್ರೀಮಂನಾರಾಯಣ ಪ್ರೀತ್ಯೈತ್ವಪಾ
43. ದಾದ್ವಾರಾ ಪುರಸ್ಸರಂ। ಶ್ರೀ ರಾಘವೇಂದ್ರ ತೀರ್ಥಶ್ರೀ ಪಾ
44 ದಮಠಸ್ಥರಾಮಚಂದ್ರಾಯ। ದತ್ತಸ್ಯ ದೇವವಿಭುನಾ
45 ನಲ್ಲೂರು ಗ್ರಾಮವರ್ಯಸ್ಯ। ಚತುಸ್ಸೀಮಾನಿರ್ಣಯಾದಿ

(2ನೆಯ ಹಲಗೆಯ ಹಿಂಭಾಗ)—

46 ಲಿಖ್ಯತೇ ದೇಶಭಾಷಯಾ। ಹಂಚೀಪುರಗ್ರಾಮದಿಂದಂಪಡುವಲು
47 ಲಿಂಗಹಳ್ಳೀ ಗ್ರಾಮದಿಂದ ಬಡಗಲು। ಕೆರೆಬೀಚನಹಳ್ಳೀ
48. ಗ್ರಾಮದಿಂದಂ ಮೂಡಲು। ಸರಗೂರು ಗ್ರಾಮದಿಂದಂತೆಂಕಲು। ಇಂ
49. ತೀಚತುಃಸೀಮೆಯೊಳಗಾದ ಈ ನಲ್ಲೂರೆಂಬ ಗ್ರಾಮದಯಲ್ಲೆಗ
50 ಳೊಳಗಾದ ನಿಧಿನಿಕ್ಷೇಪಜಲಪಾಷಾಣ ಅಕ್ಷಿಣಿಆಗಾ
51. ಮಿಸಿದ್ಧ ಸಾಧ್ಯಂಗಳೆಂಬ ಅಷ್ಟಭೋಗತೇಜಸ್ವಾಂಮ್ಯಗಳು ಈ
52 ರಾಘವೇಂದ್ರ ಸ್ವಾಮಿಗಳ ಮಠಕ್ಕೆ ಸಲುವವು ಈ ಗ್ರಾಮವು ಇವ
53 ರು ಮಾಡುವ ವ್ಯವಹಾರ ಚತುಷ್ಟಯಕ್ಕೆ ಯೋಗ್ಯವಾಗಿ ಸಲುವ
54 ದು ಈ ಗ್ರಾಮವನು ಈ ರಾಘವೇಂದ್ರಸ್ವಾಮಿಗಳ ಮಠಕ್ಕೆ ಶಿ
55. ಷ್ಯ ಪ್ರಶಿಷ್ಯ ಪಾರಂಪರೆಯಾಗಿ ಆ ಚಂದ್ರಾರ್ಕಸ್ಥಾಯಿ
56 ಗಳಾಗಿ ಸರ್ವಮಾನ್ಯವಾಗಿ ಸುಖದಿಂ ಅನುಭವಿಸಿಕೊಂ
57. ಡು ಬರಲುಳ್ಳವರೂ ಯೆಂದು ಆತ್ರೇಯ ಗೋತ್ರದ ಆಶ್ವಲಾ
58. ಯನ ಸೂತ್ರದ ರೃಕ್‌ಶಾಖೆಯಚಾಮರಾಜೊಡಯರ ಪೌ

59 ತ್ರರಾದ ದೇವರಾಜೊಡೆಯರ ಪುತ್ರರಾದ ದೇವರಾಜಮ
60 ಹೀಪಾಲಕರು ಶ್ರೀಮದ್ವಿಜಯೀಂದ್ರತೀರ್ಥ ಶ್ರೀಪಾದೊ
61 ಡೆಯರ ಕರಕಮಲ ಸಂಜಾತರಾದ ಶ್ರೀಮತ್ಸುಧೀಂ
62 ದ್ರ ತೀರ್ಥ ಶ್ರೀ ಪಾದೊಡೆಯರ ಕುಮಾರಕರಾದ ಶ್ರೀ
63 ರಾಘವೇಂದ್ರ ತೀರ್ಥಶ್ರೀಪಾದೊಡೆಯರ ಶ್ರೀರಾಮಚಂದ್ರ
64 ದೇವರ ಭಂಡಾರಕ್ಕೆ ದೇವಬ್ರಾಂಹ್ಮಣ ಸಂತರ್ಪಣಾ
65. ರ್ಥವಾಗಿ ಸಹಿರಂಣ್ಯೋದಕದಾನ ಧಾರಾಪೂರ್ವ
66 ಕವಾಗಿ ಕೊಟ್ಟ ನಲ್ಲೂರೆಂಬ ಗ್ರಾಮಕ್ಕೆ ಪ್ರತಿನಾಮ

(3ನೆಯ ಹಲಗೆಯ ಮುಂಭಾಗ)—

67 ಧೇಯವಾದ ದೇವರಾಜ ಪುರವೆಂಬ ಗ್ರಾಮದ ತಾಂಮ್ರ
68 ಶಾಸನ। ಏಕೈವಭಗಿನೀ ಲೋಕೇಸರ್ವೇಷಾ ಮೇವಭೂಭು
69. ಜಾಂ। ನಭೋಜ್ಯಾನಕರಗ್ರಾಹ್ಯಾವಿಪ್ರದತ್ತಾವಸುಂ
70 ಧರಾ। ಸ್ವದತ್ತಾಂ ಪರದತ್ತಾಂ ವಾ ಯೋಹರೇತವಸುಂ
71 ಧರಾಂ। ಷಷ್ಟಿರ್ವರ್ಷಸಹಸ್ರಾಣಿ ವಿಷ್ಠಾಯಂ ಜಾಯ
72 ತೇ ಕ್ರಿಮಿಃ। ಸ್ವದತ್ತಾ ದ್ವಿಗುಣಂ ಪುಂಣ್ಯಂ ಪರದತ್ತಾನುಪಾ
73 ಲನಂ। ಪರದತ್ತಾಪಹಾರೇಣ ಸ್ವದತ್ತಂ ನಿಷ್ಫಲಂಭ
74 ವೇತ್। ದಾನಪಾಲನಯೋರ್ಮಧ್ಯೇದಾನಾಚ್ಛ್ರೇಯೋನು ಪಾ
75. ಲನಂ। ದಾನಾತ್ಸ್ವರ್ಗ ಮವಾಪ್ನೋತಿ ಪಾಲನಾದಚ್ಯುತಂ
76 ಪದಂ। ಶ್ರೀ।

I-B—

1 शुभमस्तु । नमस्तुङ्ग शिरश्चुम्बि चंद्र चामर चार
2 वे। त्रैलोक्य नगरारम्भ मूलस्तंभाय शंभवे । अ
3 गजाननपद्मार्कं गजाननमहर्निशं । अनेक दं
4 तं भक्तानामेकदंतमुपास्महे । हरेर्लीलावराह
5 स्य दंष्ट्रादंडस्सपातुवः । हेमाद्रिकलशा यत्र धात्री
6 च्छत्रश्रियंदधौ । श्रीशालीवाहनशके शर नाग बाण
7 शीतांशु संमितशरत्सुगतास्वमुष्मिन् । वर्षेतु शो
8 भकृति मासिशुचौ वळक्षपक्षेधवैष्णवतिथावमृतां
9 शु वारे। श्रीमद्राजाधिराजश्रीभूपालपरमेश्वरः
10 कल्याणचरितोवीरप्रतापविरुदांकितः । अर्थि
11. चातकसंदोह संतोषकरतोयदः । प्रत्यर्थि
12 पृथिवीपालमौळिलालितशासनः । तुरुष्कशुष्क
13. गहन दहनोग्रदवानलः । चंडबाहुबलोद्दं
14 ड पांड्यखंडनपंडितः । चोळकेरळनेपालभू
15. पालकरिकेसरी । कोंगवंगकाळिंगांगभूभृत्ति
16 मिरभास्करः । बिरुदंतेबरंगडस्तरुणीजनन
17. व्य कुसुमकोदंडः । राजकुलाब्धि शशांकःशूरो
18 धरणीवराहबिरुदांकः । श्रीनारायणपादपंकज
19 युगी विन्यस्त विश्वम्भरः श्रीमत्पश्चिमरंगधाम
20 नगरी सिंहासनाधीश्वरः । प्रत्यर्थिक्षितिपालरत्न

21. मकुटीनीराजितांघ्रिश्चिरंदेवब्रांह्मणरक्षणाय पृ
22. थिवी सांम्राज्यदीक्षांवहन् । आत्रेयगोत्रसंजात
23 आश्वलायनसूत्रवान् । ऋक्शाखी चामराजस्य
24. पौत्रस्सद्गुण वारिधेः । देपराजस्यतनयो देवरा

II-A—

25. जमहीपतिः । देशेतु बयनाडाख्ये निजाविक्रमणा
26. र्जिते । पुराह्वयं महाग्राम मुपजीव्यावतिष्ठतः ।
27. सरगूरिति विख्यातग्रामस्यस्थल माश्रितं ।
28 ग्रामंनल्लूरु नामानं तटाकारामशोभितं । प्र
29 त्यब्दं शतदीनार दायिनं सस्य संपदा । प्रति
30 नाम्ना देवराज पुरमप्रातिमंभुवि । श्रीमत्परम
31 हंसश्री परिव्राजकसद्गुरोः । पदवाक्य प्र
32 माणाब्धि पारिणस्य महात्मतः । सर्वतंत्र
33. स्वतंत्रस्य कल्याण गुणशालिनः । श्रीमद्वै
34. ष्णव सिद्धांत स्थापनार्य्यस्यधीमतः । श्री
35 रामचंद्रदेवश्रीपादाराधनोद्यतस्य सदा ।
36 विजयींद्रतीर्थपाद श्रीमत्कर कमलजातस्य
37. श्रीमत्सुधींद्रतोर्थ श्रीपादस्वामिसत्कुमार
38 स्य । श्रीराघवेंद्रतीर्थ श्रीपादाख्यस्य संय
39 मींद्रस्य । अस्यमठाधिष्ठातुर्देवस्य श्रीरा
40 मचंद्रस्य । कोशायदेवपूजाब्रांह्मणभुक्त्या
41. दिसर्वधर्मकृते । महत्मस्मिनन्पुंण्यकालेरं
42. गेश पदसं निधौ । श्रीमंनारायण प्रीत्यैप्रा
43. दाद्धारापुरस्सरं । श्रीराघवेंद्रतीर्थश्रीपा
44. द मठस्थरामचंद्राय । दत्तस्यदेवविभुना
45. नल्लूरुग्रामवर्य्यस्य । चतुस्सीमानिर्नयादि

II-B—

46. लिख्यतेदेशभाषाया । हच्चीपुरग्राम

(The rest of the inscription is in the Kannada language).

Transliteration

I-B— chumbi chamdra châmara châra-
1 śubham astu । namas-tumga śiraś-chumbi chamdra châmara châra-
2. vê । trai-lôkya-nagar-ârambha mûla-stambhâya Śambhavê A-
3. gajânana-padmârkam Gajananam aharniśam anêka-dam-
4. tam bhaktânâṃ ēkadamtam upasmahê । Harêr lilâ-Varâha-
5 sya damshtrâ damdas sa pâtu vah । Hêmâdri-kalasā yatra Dhātri
6. chchhtra śriyam dadhau । srî Śālivāhana śakê śara-nāga-bāna-
7. śîtámśu sammita saratsu gatâ svamushmin varshêtu Sô-
8 bhakriti màsi suchau valakshê pakshêtha Vaishnava tithâv-amritâṃ-
9 śu vârê । śrîmad rājādhi-râja srî-bhûpâla-paramêśvarah
10. kalyâna-charitô vîra-pratāpa-birudānkitah arthi-
11 chātaka-samdôha-samtôshakara-tôyadah pratyarthi
12. prithivî-pāla-mauli-lâlita-śâsanaḥ । Turushka-śushka-

13 gahana dahanôdyad davâ-nalah । chamda-bâhu-balôddam-
14 ḍa Pâmdya-khamdana-pamditah । Chôla Kêrala Nṛpâla Bhû-
15 pāla-kari kêsarî ॥ Komga-Vamga-Kaḷimg-Āmga bhûbhrit ti-
16 mira bhāskarah । birudamt embara gamdas taruni jana na-
17 vya Kusuma-kôdaṃdah । râja-kulâbdhi saśâmkah śûrô
18 Dharani-varāha birudāmkah । śrî-Nārāyana pāda-pamkaja-
19 yugî vimṇyasta vishvagbharah śrîmat-Paschima-Ramga-dhāma-
20. nagarî-simhāsan-ādhîśvarah । praty-arthi kshiti-pāla-ratna
21. makutî-nîrājitāmghris chiram Dêva-Brāṃhana rakshanāya pri-
22 thivî sāmrājya dîksham vahan Âtrêya-gōtra samjāta
23. Âśvalāyana sûtravān । Rikśākhî Chāmarājasya
24 pautras sadguna vāridhêh ॥ Dêva-rājasya tanayô Dêva-rā-

II-A—

25 ja mahîpatih । dêśē tu Baya-nādākhyê nijavikramanā-
26. rjitê । purāhvayam mahā-grāmam upajīvyā vatishthitah ।
27 Saragûriti vikhyāta grāmasya sthalam āsritam ।
28 grāmam Nallûru nāmānam tatāk-ārāma śôbhitam । pra-
29 tyabdam śata dînāra dāyimam sasya-sampadā । prati
30 nāmnā Dêvarāja-puram apratimam bhuvi । srîmat parama-
31 hamsa srî parivrājaka sadgurōh । padavākya pra-
32. mānābdhi pārînasya mahātmanah । saiva tamtra
33 svatamtrasya kalyāna guna śālinah । śrîmad Vai-
34 shnava siddhāmta sthāpanāryyasya dhīmatah । srî-
35 Rāmachamdra dêva śrî pādārādhanôdyatasya sadā ।
36 Vijayîmdra-tīrtha pāda srimat kara-kamala jātasya
37. śrimat Sudhīmdra-tīrtha śripāda svami satkumāra-
38. sya । śrī-Rāghavêmdra-tīrtho śripādākhyasya samya-
39. mīmdrasya । asya mathādhishthātur dêvasya śrī Rā-
40 machamdrasya । kôśaya-dêva-pûjā-Brāmhana bhuktyā
41 di sarva-dharma-kritê-mahaty asmin-punya kālê Ram-
42 gêśa pada samnidhau । śrîmam Nârāyana prītyai prā-
43. dād dhārā-purassaram । śrī-Rāghavêmdra-tīrtha śripā-
44 da mathastha Rāmachamdrāya । dattasya Dêva-vibhunā
45 Nallûru grāma-varyasya । chatus-sīmā nirnayādi

II-B—

46. likhyatē dêśabhāshayā । Hamchīpura grāmadimdaṃ paduvalu
47 limgahaḷḷi grāmadimdam badagalu । Kere-Bīchanahaḷḷi
48 grāmadimdam mûḍalu । Saragūru grāmadimdam temkalu । im-
49 tī-chatuh sīmeyolagāda ī Nallûremba grāmada yalle ga-
50. lolagāda nidhi-nikshêpa-jala-pāshāna akshini āgā-
51, mi-siddha-sāddhyamgalemba ashta-bhôga têja-svāmyagalu ī-
52 Rāghavêmdra-svāmigala mathakke saluvavu ī grāmavu iva-
53. ru māduva vyavahāra chatushtayakke yōgyavāgi saluva-
54 du ī grāmavanu ī Rāghavêmdra svāmigala mathakke si-
55. shya-prasishya pārampareyāgi ā-chamdrārka sthāyi-
56. gaḷāgi sarva-māmnyavāgi sukhadim anubhavisi kom-
57. du baralullavarû yamdu Ātrêya gōtrada Āśvalā-
58. yana sûtrada Rik-śākheya Chāmarāj-odeyara pau-
59. trarāda Dêva-rājodayara putrarāda Dêvarāja-ma-
60 hī-pālakaru śrimad Vijaīmdra-tīrtha Śripādo-
61. ḍeyara kara-kamala-samjātarāda śrîmat Sudhiṃ-

62 dra-tīrtha śrī-pādodayara kumārakarāda śrī
63. Rāghavêmdra tīrtha śrī-pādodeyara śrī Rāmachamdra
64. dêvara bhamdārakke Dêva Brāmhmana samtarpanâ-
65 rthavâgi sa hiranyôdaka dāna-dhārā pûrva-
66 kavāgi kotta Nallûri emba grāmakke prati nāma-

III-A—

67 dhêyavāda Dêvarāja-puravemba grāmada tāmra
68 sāsana ׀ êkaiva bhaginī lôkê sarvêshām êva bhûbhu-
69 jām ॥ na bhôjyā na-kara grāhyā vipra-dattā vasum-
70. dharā ׀ sva-dattām para-dattām vā yô harêta vasum-
71. dharām ׀ shashtir varsha sahasrāni vishthāyām jāya-
72 tē krimih ׀ sva-dattā dvigunam pumnyam para-dattānupā-
73 lanam ॥ para-dattāpahārêna svadattam nishphalam bha-
74 vêt ׀ dāna-pālanayôr-madhyê dānāt chhrêyônupā-
75 lanam ׀ dānāt svargam avāpnôti pālanād achyutaṃ
76 padam ॥ srī ॥

Translation

Be it well.

[Invocation to Sambhu, Ganapati and the Boar incarnation of Vishnu].

On Monday, the 11th lunar day of the bright half of the month Âshādha in the year Sōbhakrit corresponding to the Saka year reckoned by the arrows, the elephants, the arrows and the moon (1585).

The illustrious rājādhirāja rājaparamēśvara vīrapratāpa, of good character, rainy cloud which brings happiness to the group of chātakas the beggars, destroyer of hostile kings, a wild fire to the forest the Turushkas, destroyer of the Pāndya king, a lion to the elephants the Chōla, Kērala and Nēpāla kings, a sun to the darkness the Konga, Vanga, Kalinga and Anga kings, *birudentembara-ganda*, a cupid to the young women, a moon to the ocean, the royal family, having the birudas of dharanīvarāha, a firm devotee of Nārāyana, lord of the throne of the western Ranganagarī (Seringapatam), whose feet are decorated by the jewelled diadems of the hostile kings, bearer of the burden of sovereignty just for protecting the *dēvas* and Brāhmanas, Dēvarāja of the Ātrēya-gōtra, Āśvalāyana sūtra and Rik-śākhā, son of Dēva-Rāja and grandson of Chāma Rāja, granted, with pouring of water, at the auspicious time, in the presence of the god Rangêśa, in order to please, the god Nārāyana, to provide for the god's worship and the feeding of the Brāhmans the village Nallūru, decorated with tanks and gardens, surnamed Dēvarājapura, of the annual income of 100 *dīnāra*, attached to the bigger village Pura in Saragūru-sthala of Bayanādu-dēśa, which he had acquired by his prowess, to the Rāmachandra treasury of the matt of the illustrious paramahamsa parivrājaka sadguru, padavākya-pramānābdhi pārīna, sarvatantra svatantra, possessor of good qualities, establisher of the illustrious Vaishnava siddhānta, worshipper of the illustrious feet of the god Rāmachandra, Rāghavēndraśrīpāda, son of Sudhīndratīrtha-śrīpāda, who was the spiritual son of Vijayīndra-tīrtha-śrīpāda

The four boundaries of the village Nallūru granted to the god Rāmachaṇdra of the matt of śrī Rāghavēndra-tīrtha-śrīpāda are here written in native language—to the west of Hanchīpura, to the north of Limgahalli, to the east of Kerebīchana-haḷḷi and to the south of Saragūru—Thus the eight rights and powers of enjoyment

including treasure on the surface or underground, watersprings, minerals, imperishables, futures, ready income and possibilities within the four boundaries of the village Nallūru belong to the matt of Rāghavēndrasvāmi The village might be enjoyed free of all imposts by the svāmi of the matt in succession of the disciples for as long as the moon and the sun endure Thus the grant of the village Nallūru surnamed as Dēvarājapura is made with gold and pouring of water by Dēva Rāja of Atrēya-gōtra, Âśvalāyana-sūtra and Rik-śākhā, son of Dēva-Rāja Vodeya and grandson of Chāma-Rāja Vodeya, to the Rāmachandra Treasury of Rāghavēndratīrtha-śrīpāda, son of the illustrious Sudhīndratīrtha-śrīpāda who was the spiritual son of the illustrious Vijayīndratīrtha-śrīpāda, to provide for the feedings of the Brahmans.

[Four usual final verses].

Note

This copper plate inscription received from the same Rāghavendrasvāmi matha at Nanjangūd belongs to the reign of the Mysore king Dodda-Dêva-Rāja Odeyar. It consists of three plates, each measuring 10″ by 7¼″ and is engraved in Nāgari characters. The language is Sanskrit up to line 46 and thereafter Kannada, except for the last four final verses which again are in Sanskrit

The inscription records the grant of the village Nallūru surnamed Dēvarājapura, of the annual income of 100 *dīnāras* in Saragūrusthala by the king to the Rāmachandra treasury of the matt The purpose of the grant was to feed the Brāhmans.

The svāmi of the matt at the time of the grant was the famous Rāghavēndratīrtha, one of the greatest among the successors of Vibudhēndratīrtha. He sat on the spirtual throne from 1624 to 1671 It was after him that the matha acquired its present designation He studied under Sudhīndra at Kumbhakōnam. He died at Mantrālaya in the Bellary District Pilgrims from several parts of India go to Mantrālaya to worship his *brindāvana* or tomb A car festival also takes place there in the month of Śrāvana every year The place is held very sacred by the Mādhvas

The date of the record is given as Monday, the 11th lunar day of the bright half of the month Āshādha in the year Śōbhakritu and the Śaka year is reckoned by the arrows, the elephants, the arrows and the moon (1585). The whole date corresponds to Monday, 6th July 1663 A D.

35

Sixteenth copper plate record in the same matt.

Telugu characters and Sanskrit language.

Single plate : size $12\frac{1}{2}'' \times 9\frac{1}{2}''$.

ಅದೇ ಶ್ರೀ ಮಠದಲ್ಲಿರುವ ಹದಿನಾರನೆಯ ತಾಮ್ರಶಾಸನ.

೧ ಹಲಗೆ : ತೆಲುಗಕ್ಷರ . ಪ್ರಮಾಣ ೧೨½″×೯½″.

ಶ್ರೀ

1 ೦॥ ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರಚಾಮರಚಾರವೇ । ತ್ರೈಲೋಕ್ಯನಗರಾರಂಭ ಮೂಲ
2. ಸ್ತಂಬಾಯ ಶಂಭವೇ ॥೧॥ ಹರೇರ್ಲೀಲಾವರಾಹಸ್ಯ ದಂಷ್ಟ್ರಾದಂಡಸ್ಸಪಾತುವಃ ಹೇಮಾದ್ರಿ
3 ಕಲಶಾ ಯತ್ರ ಧಾತ್ರೀ ಛತ್ರಶ್ರಿಯಂ ದಧೌ ॥೨॥ ಶ್ರೀಮತ್ಪರಮ ಹಂಸಾಖ್ಯಪರಿವ್ರಾಡೀಶತಾಜುಷಾ
4 ೦। ಪದವಾಕ್ಯಪ್ರಮಾಣಾಬ್ಧಿ ಪಾರೀಣಾನಾಂ ನಿರಂಕುಶಂ ॥೩॥ ಶ್ರೀಮದ್ವೈಷ್ಣವ ಸಿದ್ಧಾಂತ ಸಂಸ್ಥಾಪನಗರೀಯ

5. ಸಾಂ। ರಾಮಚಂದ್ರಪದಾಂಭೋಜ ಪೂಜಕಾನಾಂ ಮುದಾಸದಾ ॥೪॥ ಶ್ರೀಮದ್ವಾದೀಂದ್ರ ಯೋಗೀ ಶಪಾ

6. ಣಿ ಪಂಕಜ ಜನ್ಮಾನಾಂ ಸರ್ವತಂತ್ರಸ್ವತಂತ್ರ ಶ್ರೀ ವಸುಧೇಂದ್ರಾರ್ಯ ಯೋಗಿನಾಂ ।೫॥ ನಿಜಾಂ ತೇವಾಸಿನೇಮ

7. ಧ್ವ ಸಿದ್ಧಾಂತಾರ್ಥೋಪದೇಶಿನೇ । ವೇದವೇದಾಂಗ ತತ್ವಾರ್ಥವೇದಿನೇಜಿತವಾದಿನೇ ॥೬॥ ಅಶೇಷ ತೀರ್ಥಸಂಚಾ

8 ರ ಪವಿತ್ರೀಕೃತಚೇತಸೇ । ವಿದ್ವತ್ಕುಮುದ ಸಂದೋಹ ಕೌಮುದೀಪ್ರಿಯಬಂಧವೇ ॥೭॥ ಅತ್ಯರ್ಥ ಮರ್ಥಿಸರ್ವಾ

9 ರ್ಥ ದಾನಾಜ್ಜಿತಸುರದ್ರವೇ । ದುರ್ಭಿಕ್ಷುಚಕ್ಷುಃ ಶ್ರವಣವಿಕ್ಷೋಭಣಗರುತ್ಮತೇ ॥೮॥ ರಾಜಾಧಿರಾಜ ಕೋಟೀರ

10. ಕೋಟಿಕೂಟಾರ್ಚಿತಾಂಘ್ರಯೇ । ವರದೇಂದ್ರಯತೀಂದ್ರಾಯ ಸರ್ವಾಭೀಷ್ಟ ಪ್ರದಾಯಿನೇ ॥೯॥ ರಸರತ್ನತುರ್ಭೂ

11 ಸಂಖ್ಯಾಗಣಿತೇಶಕಜನ್ಮನಾ । ಜಯಾಬ್ದಾಶ್ವಯುಜೇ ಶುಕ್ಲದ್ವಿತೀಯಾ ಶುಕ್ರವಾಸರೇ ॥೧೦॥ ಶ್ರೀಮದ್ರಾ

12 ಮವ್ಯಾಸಪೂಜಾಸಮಯೇ ಸಂಪದಾಲಯೇ। ಶ್ರೀಭೂದೇವೀಸಮೇತ ಶ್ರೀ ಕೇಶವಸ್ವಾಮಿ ಸಂನಿಧೌ ॥೧೧॥

13. ಸ್ವರ್ಗಂಗಾ ಸ್ವರ್ಗಂಗಾ ವಿಪುಲಾವಿಪುಲಾಬಭೂವಯಜ್ಜಾತಾ । ಪ್ರಜಯತಿ ವಿಷ್ಣುಪದಾಬ್ಜಂ ತದಬ್ಜ (೦)

14 ಜೇಂದ್ರಾದಿ ದೇವತಾವಂದ್ಯಂ ॥೧೨॥ ತಜ್ಜನ್ಯಜನ್ಯಧನ್ಯೇಷುಮಾನ್ಯಃ ಸೌಜನ್ಯಮಂಡಿತಃ । ವದಾನ್ಯ ಜನ

15 ಮೂರ್ಧನ್ಯೋ ಜಜ್ಞೇ ಪೆದ್ದನ್ನ ಭೂಪತಿಃ ॥೧೩॥ ಶ್ರೀ ಪೆದ್ದನಾಖ್ಯಕ್ಷಿತಿಪಸ್ಯಚಿಂತಾಮಣಿಃ ಪ್ರಭೂ ತಾರ್ಥಿಕ

16 ದಂಬಕಾನಾಂ । ಲಕ್ಷ್ಮೀರಿವಾಂಭೋರುಹಲೋಚನಸ್ಯ ಬಕ್ಕಾಂಬಿಕಾಭೂಚ್ಚ ಕುಟುಂಬಿನೀತಿ ॥೧೪॥ ಸುತೇವಕ

17 ಲನಾಂಬುಧೇಃಸ್ಸುರಭಿಲಾಶುಗಂಮಧವಾತ್ಕುಮಾರಮಿವ ಶಂಕರಾತ್ಕುಲ ಮಹೀಭೃತಃ ಕನ್ಯಕಾ । ಜಯ

18 ಂತ ಮಮರಪ್ರಭೋರವಿಶಚೀರ ಸೋಮಾಧಿಪಂಸುತಂ ಜಗತಿಬಕ್ಕಮಾಲಭತ ಪೆದ್ದನಕ್ಷ್ಮಾಪತೇಃ ॥೧೫॥

19 ಸ್ವಃ ಕಾಮಿನೀಂ ಸ್ವತನು ಕಾಂತಿಭಿ ರಾಕ್ಷಿಪಂತೀಂ ಸೋಮಕ್ಷಿತೀಶತಿಲಕೋ ನವನೀರಜಾಕ್ಷೀಂ । ಕಲ್ಯಾಣಿ

20 ನೀಂ ಕಮಲನಾಭ ಇವಾಬ್ಧಿ ಕನ್ಯಾಂ ಲಿಂಗಾಂಬಿಕಾ ಮುದವಹದ್ಬಹುಮಾನಶೀಲಾಂ ॥೧೬॥ ವರ

21 ತಿರುಮಲರಾಜಂ ಸಜ್ಜನಾದಿತ್ಯಭೂಜಂ ರಚಿತನಯವಿಚಾರಂ ರಾಮರಾಜಂಚಧೀರಂ ಸಕಲ

22 ಗುಣಕದಂಬಾ ಸಾಧುಸಾಲಿಂಗಮಾಂಬಾ ಸುತಯುಗಳ ಮವಾಪ ಶ್ರೀರಮೇವಾಬ್ಜಕಾಮಾ ॥೧೭॥

23 ಸತೀಂ ತಿರುಮಲಾಧಿಪಶ್ಚರಿತ ಲೀಲಯಾರುಂಧತೀಂ ಮನಾಗಪಿ ನಿರಾಗ್ರಹೈರ್ವಸುಮತೀಂ ಯ

24. ಶೋವರ್ಧಿತಾಂ । ಪಿಯಾಂಶುರಿವರೋಹಿಣೀಂ ಹೃದಯಹಾರಿಣೀಂ ಸದ್ಗುಣೈರಮೋದತಸ

25 ಧರ್ಮಿಣೀಮಯಮಹೀಪ್ಯ ಮಂಗಾಬಿಕಾಂ ॥೧೮॥ ತಸ್ಯಾಧಿಕ್ಯೈ ಸ್ಸಮಭವತ್ತನಯಸ್ತಪೋಭಿಃ

26 ಸೋಮರಾಜವಸುಧಾ ಧಿಪ ಮೌಳಿರತ್ನಂ। ಆಸರ್ಗಸಮುಲ್ಲಸಿತ ಕಾಂತಿಭಿ ರಸ್ಯಚಿತ್ರಂ ತ್ರಾಣಿ

27. ಸುದೃಶಾಂಚ ನಿರಂಜನಾನಿ ॥೧೯॥ ಸಕಲ ಬಾವನಿಕಂಟಕಾನರಾತೀನ್ ಸಮತಿ ನಿಹತ್ಯಸರಾಮ ರಾಜವೀ

28 ರಃ। ಭರತಮನು ಭಗೀರಥಾದಿರಾಜ ಪ್ರಥಿತಯಶಾಃ ಪ್ರಶಶಾಸ ಚಕ್ರಮುರ್ವ್ಯಾಃ ॥೨೦॥ ಸೋಮಕ್ಷಿತೀ

29 ಶ ವಂಶಾಬ್ಧಿ ಸೋಮಾತ್ತಿರುಮಲಾಧಿಪಾತ್ । ಜಾತಶ್ರೀ ಸೋಮಭೂಪಾಲ ರಾಜೋರಾಜ್ಯ

30 ಮಪಾಲಯತ್ ॥೨೧॥ ಯಸ್ಮಿನ್ ಶಾಸತ್ಯೇಕವೀರೇ ಧರಿತ್ರೀ ಮೇಣಾಕ್ಷೀಣಾಮೇವ ಕಾರ್ಶ್ಯಂ ವಲಗ್ನೇ॥

31. ಕೌಟಿಲ್ಯಂ ತತ್ಕುಂತಲೇ ಕರ್ಕಶತ್ವಂ ತದ್ವಕ್ಷೋಜೇ ಚಾಪಲಂ ತತ್ಕಟಾಕ್ಷೇ ॥೨೨॥ ಸೋಯಂ ಸಿ

32 ೦ ಹಾಸನಸ್ಥಃ ಕ್ಷಿತಿಪತಿತಿಲಕಃ ಸೋಮಭೂಪಾಲರಾಜಃ ಕೀರ್ತ್ಯಾನಿತ್ಯಂ ನಿರಸ್ಯನ್ನಳ
33 ನಹುಷನೃಪಾನವಧ್ಯಾನಧಾನ್ಯಾನ್ । ಆಸೇತೋರಾಸುಮೇರೋರವನಿ ಸುರನುತ

(ಮುಂದಿನ ಹಲಗೆಗಳು ಸಿಕ್ಕಲಿಲ್ಲ)

1 ०॥ नमस्तुंग शिरश्चुंबि चंद्रचामरचारवे । त्रैलोक्यनगरारंभ मूल
2 स्तंभायशंभवे ॥१॥ हरेर्लीलावराहस्यदंष्ट्रादंडस्सपातुवः । हेमाद्रि
3. कलशायत्रधात्रीछत्रश्रियंदधौ ॥२॥ श्रीमत्परमहंसाख्यपरिव्राडीशताजुषा
4 ०। पदवाक्यप्रमाणाब्धिपारीणानां निरंकुशं ॥३॥ श्रीमद्वैष्णवसिद्धांत संस्थाप-नगरीय
5. सां । रामचंद्रपदांभोज पूजकानां मुदासदा ॥४॥ श्रीमद्वादींद्रयोगीश पा
6 णि पंकज जन्मनां सर्वतंत्रस्वतंत्रश्रीवसुधेंद्रार्ययोगीनां ॥५॥ निजांते वासिने म
7 ध्व सिद्धांतार्थोपदेशिने । वेदवेदांगतत्वार्थवेदिनेजितवादिने । अशेषथीर्थसंचा
8 र पवित्रीकृतचेतसे । विद्वत्कुमुदसंदोह कौमुदीप्रियबंधवे ॥७॥ अत्यर्थमार्थिसर्वा
9 र्थं दानाज्जितसुरद्रवे । दुर्भिक्षुचक्षु· श्रवणविक्षोभणगरुत्मते राजाधिराजकोटीर ॥८॥
10. कोटिकूटार्चितांघ्रिये । वरदेंद्रयतींद्राय सर्वाभीष्टप्रदायिने ॥९॥ रसरत्नर्तुभू
11 संख्यागणिते शकजन्मना । जयाब्दाश्वयुजशुक्लद्वितीया शुक्रवासरे ॥१०॥ श्रीमद्रा
12. मव्यासपूजासमयेसंपदालये । श्रीभूदेवी समतश्री केशवस्वामि संनिधौ ॥११॥
13 स्वर्गंगा स्वर्गंगा विपुलाविपुला बभूवयज्ज्ञाना । प्रतियति विष्णुपदाब्जं तदज्ञ (०)
14 चेंद्रादि देवतावंद्यं ॥१२॥ तज्जन्यजन्यधन्येषुमान्यः सौजन्यमंडितः । वदान्यजन
15. मूर्धन्योजज्ञेपेदन्नभूपतिः ॥१३॥ श्रीपेदनाख्यक्षितिपस्य चिंतामणिः प्रभूतार्थक
16. दंबकानां । लक्ष्मीरिवांभोरुहलोचनस्य बक्कांबिकाभूच्चकुटुंबिनीति ॥१४॥ सुतेवक
17. लनांबुधेः सुरभिलाशुगंमधवात्कुमारमिवशंकरात्कुलमाहीभृतः कन्यका । जय
18 ०त ममरप्रभोरविशचीरसोमाधिपंसुतं जगतिबक्कमालभत पेद्दनक्ष्मापते ॥१५॥
19 स्वः कामिनीं स्वतनुकांतिभि राक्षिपंतीं सोमक्षितीशतिलकोनवनीरजाक्षीं । कल्याणि
20 नीं कमलनाभ इवाब्धि कन्यां लिंगांबिका मुदवहद्बहुमानशीलां ॥१६॥ वर
21. तिरुमलराजं सज्जनादित्यभूजं रचितनयविचारं रामराजंचधीरं सकल
22 गुणकदंबा साधुलिंगमांबासुतयुगळमवापश्रीरमेवाब्जकामौ ॥१७॥
23 सतीं तिरुमलाधिपश्चरित लीलयारुंधतीं मनागपि निराग्रहैर्वसुमतीं य
24 शोवर्धितां । हिमांशुरिवरोहिणीं हृदयहारिणीं सद्गुणैरमोदतस
25 धर्मिणीमयमहीप्यमंगाबिकां ॥१८॥ तस्याधिकैस्समभवत्तनयस्तपोभिः
26 सोमराजवसुधाधिपमौळिरत्नं । आसन्समुसित कांतिभिरस्यचित्रं त्राणि
27. सुदृशांच निरंजनानि ॥१९॥ सकलबावनिकंटकानरातीन्समिति निहत्यसराम-राजवी
28 रः । भरतमनुभगीरथादिरजप्रथियशाः प्रशशास चक्रमुर्व्याः ॥२०॥ सोमक्षिती
29 शवंशाब्धिसोमात्तिरुमलाधिपात् । जातश्रीसोमभूपालराचोराज्य
30 मपालयत् ॥२१॥ यस्मिन्शासत्येकवीरे धरित्री मेणाक्षीणामेवकार्श्यं विलग्ने ॥
31 कौटिल्यं तत्कुंतलेकर्कशत्वं तद्वक्षोजे चापलं तत्कटाक्षे ॥२२॥ सोयंसि
32 ० हासनस्थः क्षितिपतितिलकः सोमभूपालराजः कीर्त्यानित्यं निरस्यन्नळ
33. नहुषनृपानवध्यानधान्यान् । असेतो रामसेतोरवनिसुरनुत

Transliteration.

1 ० ॥ namas-tumga siraś-chumbi chamdra-chāmara-chāravê । trailókya-nagarārambha mûla-
2 stambhāya Śambhavê ॥ 1 ॥ Harêr-Līlāvarāhasya damshtrā-damdas sa pātu vah Hêmādri
3. kalaśā yatra dhātrī chchatra sriyam dadhau ॥ 2 ॥ śrimat parama hamsākhya parivrādiśa tājushā-
4 m pada-vākya pramānābdhi pārînānām niramkuśam ॥3॥ srîmad Vaishnava-sidhdhhāmta samsthāpana garîya-
5. sām । Rāmachamdra padāmbhója pûjakānām mudā sadā ॥ 4 ॥ srîmad Vādîmdra yôgîśa pā-
6. ni pamkaja janmanām sarva-tamtra-svatamtra śrî Vasudhêmdrārya yôginām ॥ 5 ॥ nijāmtêvásinê Ma-
7 ddhva siddhāmtārthôpadêśinê । Vêda-Vêdāmga tatvārtha vêdinê jitavādinê ॥ 6 ॥ aśêsha-tîrtha-sam-
8 chāra pavitrî-krita chêtasê । vidvat-kumuda samdôha kaumudī priya bamdhavê ॥7 ॥ atyartham arthi sarvā-
9 rtha dānājjita Suradravê । durbhikshu chakshuh śravana vikshôbhana Garutmatê ॥8॥ rājādhi rāja kôtîra
10 kôti-kutārchitāmghrayê । Varadêmdra-yatîmdrāya sarvābhishta-pradāyinê , ॥ 9 ॥ rasa-ratna-ritu bhû-
11 samkhyā ganitê Śaka janmanā । Jayābd-Āśvayujê śukla dvitîya Sukravāsarê ॥10 ॥ Śrîmad Rā-
12. ma-Vyāsa-pûjā-samayê sampadālayē । Śrî Bhûdêvī samêta śrî Kêśava svāmi samnidhau ॥ 11 ॥
13 svargamgā svargamgā vipulā vipulā babhûva yajjātā । prajayati Vishnu-padābjam tadabja(m)
14 cha Indrādi dêvatā vamdyam ॥ 12 ॥ tajjenya janya dhanyêshu mānyah saujanya mamditah । vadānya jana-
15 mûrdhanyô jajñyê Peddanna bhûpatih ॥ 13 ॥ śrī-Peddanākhya kshitipasya chimtāmanih prabhûtārtha ka-
16 dambakānām । Lakshmîr ivāmbhôruha-lôchanasya Bakvāmbikā bhû chcha kutumbiniti ॥ 14 ॥ sutêva Ka-
17 lanāmbudhêh ssurabhilâsugam Mâdhavât kumâram iva Śamkarât Kula mahîbhritah kanyakā Jaya-
18. mtam-amaraprabhô Ravi śachîrasômādhipam sutam jagati Bakvam āla-bhata Peddana kshmāptêh ॥ 15 ॥
19. svah kāminîm sva-tanu kāmtibhir ākshipamtîm Sóma-kshitîśa tilakô nava-nîrajākshim । kalyāni-
20 nîm Kamala-nābha iv-Ābdhi-kanyām Limgāmbikā mudavahad bahumāna-śîlām ॥ 16 ॥ vara
21 Tirumala-rājam sajjanāditya bhûjām rachita naya vichāram Rāma-rājam cha dhîram sakala
22 guna kadambā sādhu sā Limgamāmbā suta yugalam avāpa srî Ramêv-Ābja Kāmau ॥ 17 ॥
23 satîm Tirumalādhipas charita lîlay-Ārundatîm manāgapi nigrahair vasumatîm ya-
24. śô vardhitām । priyāmśu riva Rôhinîm hridaya-hārinîm sadgunair amôdata sa-

25. dharmmînayamahîpya Mamgāmbikāṃ ‖ 18 ‖ tasyādhikais sam abhavat tanayas tapôbhih
26 Sômarāja vasudhādhipa mauli-ratnam ǀ āsan samullasita kāntibhir asya chitram triāni
27 sudriśām cha niramjanāni ‖ 19 ‖ sakala bāvani kamtakān arātîn samiti nihatya sa Kāma-rāja ví-
28 rah ǀ Bharata-Manu Bhagîrathādi rāja prathita yasāh pra-saśāsa chakra murvyāh ‖ 20 ‖ Sôma kshitî-
29. śa vamśābdhi Sômāt Tirumalādhipāt ǀ jāta śrî Sôma bhûpāla rājô rājya-
30. m apālayat ‖ 21 ‖ yasmin śāsatyêka vîrê dharitrîm ênákshnām êva kārśyāṃ valagnê ‖
31. kautilyam tat kumtalē karkaśatvam tad vakshôjê chāpalam tat katākshê ‖22‖ sôyam si-
32 mhásanasthah kshiti pati tilakah Sôma-bhûpāla rājah kîrtyā nityaṃ nirasyan Nala
33 Nahusha nripān avadhyānadhanyān ǀ ā Sêtôi ā Sumêrôr avani sura nuta

(further plates of the inscription are not available).

Note.

Only the first plate of the present inscription is available It measures 12½″ by 9½″ and is engraved in Telugu characters while the language is Sanskrit This record brings to light a chief named Sōma Rāja who lived in 1774, but no information is available as to the part of the country over which he ruled. His genealogy is given thus In the race which sprang from Vishnu's lotus foot which is worshipped by Brahma, Indra and other gods and from which the Gangā arose, was born Peddanna-bhūpati His son by Bakvāmbikā was Sōma, whose sons by Lingāmbikā were Tirumala Rāja and Rāma-Rāja Tirumala-Rāja's son by Mangāmbikā was Sōma-Rāja After Rāma Rāja, Sōma-Rāja came to the throne (Here ends the plate) After invocation to Śambhu and the Boar incarnation of Vishnu, the inscription tells us that on Friday the 2nd lunar day of the bright half of Āsvīja in the year Jaya corresponding to the Śaka year reckoned by the flavours, the gems, the seasons and the earth (1696), in the presence of Kēśava in the company of Srīdēvi and Bhūdēvi, at the time of the worship of Rāma-Vyāsa, Sōma-Rāja made a grant to the expounder of the Madhvasiddhānta Varadêndra-Yatīndra, disciple of (with the usual titles) Vasudhêndra-Yōgi who was the spiritual son of Vādīndra-Yōgi

The date Ś 1696 Jaya sam Asvīja śu 2 Śukravāra, corresponds to Friday, 7th October 1774 A D

36

On a slab used for the pavement near the well at Hadinādu, Chikkayyanachhatra hobli

Size 5′ × 2½′.

ಚಿಕ್ಕಯ್ಯನ ಛತ್ರದ ಹೋಬಳಿ ಹದಿನಾಡು ಗ್ರಾಮಕ್ಕೆ ಪೂರ್ವಕ್ಕಿರುವ ಭಾವಿಕಟ್ಟೆಗೆ ಹಾಕಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ ೫′ × ೨೧/೨′

1 . . . ಕ . . .
2 . . ಮುದ್ರದ ನೆಲೆ
3. . . . . ಜ್ಯಂಗ್ಕಯ್ಯು

4 ರದಘಾ
5 ಯಣಸಂಕ್ರಮಣ
6 . ಗಉಡ
7. ಮಯೊ
8 . ತಗೌಡರೂ
9 ತುಗಬಳ್ಳಿ
10 . . . ಳಗೌಡಹಟಿ
11 . . . ಗೌಡಬಂಗವಾಡಿಯ
12. . . . . ತಲೆಗೋೞಿನ ಸಾವಿಗೌ
13 . ಹೊನಗಾಡಚು
14 . ದಿ ಮಾರಾಯರೊ
15 ತ್ತ ಪ್ರಭುಗಾವುಂಡುಗಳ್ಂ
16 , . . ರ್ಗ್ಗಪೂಜೆಪುನಸ್ಕಾರಕ್ಕಂ ನೊ
17 ಕಂಪತ್ರಪಾವುಳಕಪ
18 ವತೂರುಳ್ವಿಟ್ಟಕೆಱೆವೊ
19 . . ಬಾಧಾಪರಿಹಾರ ಮಾಚಂದ್ರಾರ್ಕ್ಕರ್ತಾ
20 ಪೂರ್ವ್ವಕಂ ಮಾಡಿಕೊಟ್ಟರು॥ ಸ್ವದ
21 ತ್ತಾಂ ಪರದತ್ತಾಂ ವಾ ಯೋ ಹರೇತ ವಸುಂಧರಾ ಷಷ್ಟಿರ್ವ್ವ
22 • ರಿಷಸಹಸ್ರಾಣಿ ವಿಷ್ಠಾಯಾಂ ಜಾಯತೇ ಕ್ರಿಮಿ
23. ಈ ಸ್ಥಾನಪತಿ ಅಮೃತರಾಶಿಪಂಡಿತರು

Note

The stone on which the present record is engraved is being used for washing clothes near the well and hence a number of letters have worn out. The characters appear to belong to the 10th or the 11th century A. D The inscription appears to belong to the Hoysalas and records some grant for the worship of some god—probably Īsvara—by a number of gaudas It gives the usual final verse—svadattām, etc.,—and ends with a statement that the manager (sthānapati) of that temple was Amritarāśipaṇḍita who must have been a Kāḷāmukha priest

37

At the same place Hadināḍu, on a stone lying behind the Kyātedēva temple.
(Fragmentary) Old Kannada characters and language
Size 2½′×2′

ಅದೇ ಹದಿನಾಡಿನಲ್ಲಿ ಕ್ಯಾತೇದೇವರ ಗುಡಿಯ ಹಿಂದೆ ಬಿದ್ದಿರುವ ತುಂಡುಕಲ್ಲು
ಹಳಗನ್ನಡಕ್ಷರ ಮತ್ತು ಭಾಷೆ
ಪ್ರಮಾಣ ೨½′×೨′

1. ಕ್ಕಯಿದ ನಾನ್ನಟಿತೊನ್ನಬ್ಬ ಮಹಾಪಾತ
2. ನಗಕ್ಕಲನಾಲ ಅಱುಂಶಬಾರಣಾಸಿಯನ
3. . . ನ್ವಕೂಲಿ ಎಯ್ದುವೊ
4. ಮ್ಬ್ರಾಣದೊಳೆಬರ್ ಕೊಯಿಲ್ಸು ಮಣೊನ್ನು ವೊ
5. ಯರ್ ಅದರ್ಕೆ ಸಾಕ್ಷಿ ಅಱುಸಾಸಿ
6. ನಾಬಕ್ಕಲುಳ್ ಪೊತಿಮ್ಮಾರ್ಕ್ಕಳ್ ಪುಟ್ಟದೆ

Note

This is a fragmentary record, the top portion and the sides of the stone, on which it is engraved, being broken and lost The place Hadinādu appears to have been a prosperous town during the Ganga period A good many inscription stones of the period are found at the place But most of them are too fragmentary to be published The present record which belongs to the same series might well be placed paleographically in about the 9th century A D It appears to record the grant of some land to a temple (? *koyil*) and is witnessed by the six thousand [of Gangavādi province] It ends with an imprecation

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SHIMOGA DISTRICT.

Nagar Taluk

38

On a viragal in the Ávariga forest near Kachchagebail, Hosanagara hobli

Size 8′×3′.

ನಗರದ ತಾಲ್ಲೂಕು ಕಸಬಾ ಹೋಬಳಿ ಕಚ್ಚಗೆಬ್ಬೈಲು ಗ್ರಾಮದ ಮಜರೆ ಆವರಗದ ಕಾಡಿನಲ್ಲಿರುವ ೧ನಯ ವೀರಗಲ್ಲು

ಪ್ರಮಾಣ ೮′×೩′

I ನೆಯ ಪಟ್ಟಿ—

1 ಗಣಾಧಿಪತೆನಮಃ ನಮಸ್ತುಂಗ ಸಿರಸ್ತುಂಗ ಚಂದ್ರ ಚಾಮರ [ಚಾರವೆ] ತ್ರೈಲೋಕ್ಯ ನಾನಾ ಗರಂಭ ಮೂಲಸ್ತಂಭಾಯ

2 ಮೂಲಸ್ತಂಭವೆ ಸ್ವಸ್ತಿ ಶ್ರೀಮತು ಪ್ರತಾಪ ಚಕ್ರವರ್ತ್ತಿ ಹೊಯ್ಸಣಶ್ರೀ ವೀರಬಲಾಳ ದೇವ ಪದಾಂಭೊ

3 ರು [ಹ] ಪಸಯಿತನಪ ಶ್ರೀಮನು ಮಹಾಮಂಡಲೇಸ್ವ[ರ] ಅರಿಯರಾದಿತ್ಯನುಂ ಸತ್ಯರತುನಾಕ

4 ರ ಶ್ರೀ ಬಿಲ್ಲೇಸ್ವರದೇ[ವ]ರ ದಿ[ವ್ಯ] ಶ್ರೀಪಾದ ಪದುಮಾರಾಧಕಂ ಸ್ಸೊಡಳದೇವನು ಸುಕದಿಂ ರಾಜ್ಯಂಗೆಯ್ಯುತ

5 ಮಿರ್ದ್ದ ಸಕ (ಸಕ) ವರುಸ ೧೨೨೫ ಸುಭಕ್ರು [ತು] ಸಂವತ್ಸರ ಕಾರ್ತಿಕ ಸು ೧೫ ಮಂಗಳವಾ ಎಬರನಾ

6 ಯ್ಕ ಅಟ್ಟಹಳಿಯಲಿ ಬಿಟ್ಟಿದ್ದಲಿ ಸೊಡಳದೇವನು ಸಾಲಿವೂರಲಿ ಬಿಟ್ಟಿರಲು ಎಬರ ನಾಯ್ಕನು ಸ

II ನೆಯ ಪಟ್ಟಿ—

7 ರ್ವ್ವದಳವೆರಸಿ ನಡದು ಬರಲು ಆ ಹುಯ್ಯಲಂ ಕೇಳ್ದು ಅರ್ದ್ಧನಾರೀ ನಾಥೇಸ್ವರ

8. ಣಕಾಳದಿಯರ ಕುಲಕ ತಿಲಕ ನಪ ಬೀರಮ ಏಱಿದ

9 ಕುದುರೆಯಂಮೀಱಿದ ಕಾಲಾಳಂ ಕುತ್ತಿ ಕುತ್ತಿಸಿಕೊಂಡು ಸುರಲೋಕ ಪ್ರಾಪ್ತನಾದೆಂತೆಂದಡೆ

10. ವೊಡಲೊಡದು ತೊಡೆಗಳುಡಿಯಲು ಬಿಡದವನಿಯೊಳಿ ದೇವ ಬೀರಮ ಧುರ ದೊಳು ಕಡಿಖಂ

11. ಡಮಾಡಿ ಬೀಳಲು ಬಿಡದೊಯ್ದರು ಸಿವನಪದಕೆ ಸುರಕನ್ನಿಕೆಯರು॥ ಧುರದೊಳು ಮಲಪರೀಸು

12 ಭಟರ ಸಿರವುರುಳಿಯು ಕರುಳುಸೂಸೆ ಧರಯಲು ಬೀಳಲು ತುರವಣಿಸಿ ತೀವಿದು ಬೀರ

III ನೆಯ ಪಟ್ಟಿ—

13 ಮ ಸುರಗಣಿಕೆಯರೊಡನೆ ಪರಮಸುಕದಿಂ [ದಿ] ರ್ದ್ದಂ॥ ತಂದೆಯ ವೀರಕ್ರಮ ಚಿಯುಗನಾಗ ಗೌ ಡಕಲ

14 ಮಾಡಿಸಿದ॥ ಮಾಡಿದಾತ ಕಲಸಿಯ ರಾಮೋಜನ ಮಗ ಮದುಕೊಜ ಬರಕೊಟವನು ಮದುಕೋ
15 ಜನ ಮಗ ಮೋಟಿಗನು ಶ್ರೀ ಶ್ರೀ

Transliteration

I Band—

1 Ganādhipate nama namas tumga-siras-tumga-chamdra-chāmara [chārave] trailōkya nānāgarambha-mūla-stambhāya
2 mūlas-tambhave śvasti srīmatu pratāpa chakravartti Hoysana śrī Vīra Balāla dēva-padāmbhō-
3. ru [ha] pasayita napa srīmanu mahā mamdalesva [ra] Adiyar-Âdityanum satya-ratunāka-
4 ra śrī Billēsvaradē [va] di [vya] śrīpāda-padumārādhakam Sodaladēvanu sukadim rājyam geyyuta
5. mirdda Saka (Saka) varusa 1225 Subhakru [tu] samvatsara Kārttika su 15 Mamgalavā Ebaranā-
6. yka Rattahaliyali bittiddali Sodaladēvanu Sālivūrali bittiralu Ebaranāykanu sa-

II Band—

7 rvvadalaverasi nadadu baralu ā huyyalam kēldu Arddha-nārī-Nāthēśvara . . . . . .
8. na Kuladiyara kulalaka-tilakanapa . . . . . Bīrama ērida
9. kudureyam mīrida kālālam kutti kuttisikomdu suralōka prāptan ādan ademtemdaḍe
10. vodalodadu todegal uḍiyalu didad-avaniyoli . . dêva Bîrama dhuradolu kadi kham-
11 da mādi bīḷalu bidadoydaru Sivana padake surakannikeyaru ॥ dhuradoḷu malaparīsu
12. bhatara siravuruliya karulu sūse dhareyalu balaluturavanisi tividu Bīra-

III Band—

13. ma suraganikeyarodane parama sukadim [di] rddam॥ tamdeya vīrakrama Chiyaga Nāgagauda kala
14. mādisida॥ mādidāta Kalasiya Rāmōjana maga Madukōja barakotavanu Madukō-
15. jana maga Mōtiganu śrī śrī

Translation.

Obeisance to Ganādhipati Praise of Śambhu

Be it well While the illustrious mahāmandalēśvara Sodaladēva, servant (subordinate) of the lotus feet of the illustrious pratāpachakravartti Hoysana śrī Vīra-Ballāla dēva, a sun to the Adiyas, ocean of truth, worshipper of the illustrious lotus feet of the god Billēśvara, was ruling the kingdom in happiness

On Tuesday, the 15th of the bright half of Kārttika in the year Subhakrutu being the 1225th year of the Saka era, when Ebaranāyaka had encamped at Rattahali and Sodaladēva at Sālivūr

When Ebaranāyaka raided with all his army, having heard the lamentation, Bīrama, [worshipper of] Arddhanārīnāthēsvara, an ornament of Kuladi race, slew the footsoldiers advancing beyond the (his) horse, was himself wounded and attained the

region of the gods thus Body being broken, thighs crushed, when Bīrama, having been cut into pieces, fell in the battle field, the celestial nymphs took him to the feet of Śiva Bīrama remained extremely happy with the celestial dames, having pierced overbearingly the opposing warriors in the battle field so that they fell to the ground, their heads rolling down and their entrails issuing out

Chiyaga Nāgagauda caused the stone to be made for his father's heroism Madukōja, son of Kalasi Rāmōja, made it. He who wrote is Mōtiga son of Madukōja

Note

This vīragal is set up in memory of a hero named Bīrama who died in a battle between Sodaladēva and Ebaranāyaka which took place at Sālūr

There were constant wars between the Hoysalas and the Yādavas. A battle took place between Sodaladēva, a subordinate of Ballāla III, the Hoysala king, and Ebara Nāyaka, a commander of the Yādava army under Rāmadēva. When Sodaladēva had encamped at Sālūr in Shikārpur taluk, Ebara Nāyaka, having collected his army at Rattihali, a place which is close to the border of the present Mysore State and which is about 15 miles distant from Sālūr, marched on Sālūr and gave a fight Many among Sodaladēva's army died This battle at Sālūr is mentioned in M.A.R. 1931, p 186, and E C VIII, Nr 21 and 27, etc. All these vīragals are set up in memory of the heroes who died fighting along with Sodaladēva. Therefore it appears that Sodaladēva was defeated with heavy loss in this Sālūr battle.

Sodaḷadēva was a Sāntara chief He was a subordinate of Ballāla at whose desire he fought against the Yādavas Before Malik Kafur invaded South India in 1310 A D, there were constant wars between the Yādavas and the Hoysalas

Soḍaladēva has the titles mahāmandalēśvara, a sun to the Adiyas, an ocean of truth and the worshipper of the illustrious lotus feet of the god Billēśvara.

The hero Bīrama who died in this battle belonged to the race of Kuladis. His son Chiyaga Nāgagauda caused the vīragal to be made Madhukōja, son of Nāgōja of Kalasi, made the stone, and Madhukōja's son Mōtiga wrote the record

The date of the record is Ś 1225 Śubhakritu sam Kārttika śu. 15 Tuesday, which corresponds to Tuesday, 6th November 1302 A D.

39

On a 2nd vīragal at the same place.

Size 9′ × 3′.

ಅದೇ ಸ್ಥಳದಲ್ಲಿರುವ ೨ನೆಯ ವೀರಗಲ್ಲು

ಪ್ರಮಾಣ ೯′ × ೩′.

I ನೆಯ ಪಟ್ಟಿ—

1 ಶ್ರೀ ಗಣದಿಪತಿನಮಃ ನಮಸ್ತುಂಗ ಸಿರಸ್ತುಂಗ ಚಂದ್ರಚಾಮರತ್ರೈ [ಲೋ]ಕ್ಯ ನನಾಗರಂ
2. ಭ ಮೂಲಸ್ತಂಚ ಮುಲಸ್ತಂಭವೆ ಸ್ವಸ್ತಿಶ್ರೀಮತು ಪ್ರೌಢಪ್ರತಾಪ ಚಕ್ರವರ್ತ್ತಿ

II ನೆಯ ಪಟ್ಟಿ—

3 ಹೊಯ್ಸಣ ಶ್ರೀವೀರಬಲ್ಲಾಳದೇವರಪದಾಂಬೋರುಹಸೇವಿತನಪ್ಪ ಶ್ರೀಮನುಮ
4 ಹಾ ಮಂಡಲೇಸ್ವರಂ ಅದಿಯರಾದಿತ್ಯನುಂ ಸತ್ಯರತುನಾಕರಂ ಶ್ರೀಬಿಲ್ಲೇಶ್ವರದೇವರ ದಿವ್ಯಶ್ರೀ
5 ಪಾದಪದುಮಾರಾಧಕರು ಸೊಡಳದೇವರು ಸುಕದಿಂ ರಾಜ್ಯಂಗೆಯ್ಯುತ್ತಮಿದ್ದು ಸಕವರುಸ
6 ೧೨೨೫ ಸುಭಕ್ರುತು ಸಂವತ್ಸರದ ಕಾರ್ತ್ತಿಕ ಸುದ ೧೫ ಮಂಗಳವಾರ ಯಬ್ಬರನಾಯಕ ರಟ್ಟಹ

III ನೆಯ ಪಟ್ಟಿ—

7 ಳಿಯಲಿ ಬಿಟ್ಟಿರಲು ಸೊಡಳದೇವ ಸಾಲಿವೂರಲಿ ಬಿಟ್ಟಿರಲು ಎಬ್ಬರನಾಯಕನು ಸರ್ವ್ವದಳ [ವೆ]
8 ರಸಿ ನಡದುಬರಲು ಆಹುಯ್ಯಲಂ ಕೇಳಿ ಅರ್ದ್ಧನಾರೀನಾಥೇಸ್ವರಪದ
9 ಕುಳಸಿಂಗಕುಳದಿಯ ರಕ್ಕಳಗಿಯರ ಕುಲಕತಿಲ

IV ನೆಯ ಪಟ್ಟಿ—

10 ಕನಪಗೊಗಮಗ ಚಿಲೆಯಸೊಡಳದೇವನ ಕಯಲಿಗ . . . ಕೊಣ್ಡೇಱಿದ ಕುದುರೆಯಂ
11 ಮೀಱಿದ ಕಾಲಾಳಂ ತಿವಿದು ಕುತ್ತಿ ಕುತ್ತಿ[ಸಿ]ಕೊಂಡು ಪೆಣಮಯಂ ಮಾಡಿ ಸುರಲೋಕ
12 ಪ್ರಾಪ್ತನಾದ ನದೆಂತೆಂದಡೆ ಬಿಟಬಾಯಿ ನಟ್ಟಕರ್ಕ್ಕಡೆನೆಟ್ಟಿಲು ಮುರಿದರ್ಧ
13 . ಚೀಲಯ . .

V ನೆಯ ಪಟ್ಟಿ—

14. ಕಲಿಕನದು ಕಿಂಚಿಲಿಯಮಲಿತಾತನೀ ಚಟ್ಟರ ಅಳಿದುದೆಂತೆಲೆನೆಲೆ
15 ಲು ನಲಿದೊಯಿದರು ದೇವಕಾಂತಿಯಱು . . .
ಮಗ ವೀರಕೆಮೆಚ್ಚಿ ಅಣ್ಣಮೋ
16 ಜಮ ಕಲ್ಲಮಾಡ್ಸಿದ ಮಾಡಿದಾತ ಕಲಿಸಿಯಮದುಕೋಜ ಬರದಾತ ದಂಮಣ . . .

Transliteration

I Band—

1. śrī Ganadi-pati namah namas-tumga sirastumga-chamdra-chāmara trai [lo] kya nanāgaram-
2 bha mulastamcha mula-stambhavē svasti śrīmatu praudhapratāpa-chakra-vartti

II Band—

3 Hoysana śrī vīra Ballāladēvara padāmbōruha sēvitanappa śrīmanu ma-
4 hāmamdalēsvaram Adiyarādityanum satya-ratunākaram śrī Billēśvara-dēvara divya śrī
5 pāda-padumārādhakaru Sodala dēvaru sukadim rājyamgeyyuttam iddu Saka varusa
6. 1225 Subhakrutu samvatsarada Kārttika suda 15 Mamgalavāra Yabbara-nāyaka Rattaha-

III Band—

7. liyali bittiralu Sodaladēva Sālivūrali bittiralu Ebbara nāyakanu sarvvadala [ve]
8 rasi nadadu baralu ā huyyalam kēli Arddhanārī-Nāthēśvara-pada
9. kulasimga Kuladiyarakkalagiyara kulakatila-

IV Band—

10 kanapa Gogamaga Chileya Sodaladēvana kayalina . . . konderida kudureyam
11 mīrida kālālam tividu kutti kuttisikomdu penamayam mādi suralōka
12 prāptanādan ademtemdade bitabāyi natta karkkade nettilu muridardha
13 . Chīlaya . .

V Band—

14. kalikanadukim Chiliya malitātanī Chattara alidu demtele nele
15 lu nalidoyidaru dēva kāmtiyaru . . . . maga vīrake mechchi Annamō-
16 jama kalla mādsida mādidāta Kalasiya Madukōja baradāta Dammaṇa

Note

This is a 2nd vīragal erected by the side of the previous one. This also mentions the same fight at Sālūr But this vīragal is set up in memory of Chīlaya. Regarding other matters it is similar to the previous record

As it is stated about Chīlaya that he was an ornament to the races Kuḷagis and Akkalagis, he might have belonged to both these races. Admiring the heroism of Chīlaya, Annamōja caused the stone to be erected Madukōja of Kalasi made the stone while Dammana wrote the record

Its date Ś 1225 Subhakritu sam Kārttika śu 15 Tuesday, corresponds to Tuesday, 6th November 1302 A D

40

On a lingamudre stone lying in a bush in the Kāvalukatte forest near Nagar.

Size 3′ × 2′

ನಗರದ ಹತ್ತಿರ ಕಾವಲುಕಟ್ಟೆ ಕಾನಿನಲ್ಲಿ ಪೊದೆಯಲ್ಲಿ ಬಿದ್ದಿರುವ ಲಿಂಗಮುದ್ರೆ ಕಲ್ಲು

ಪ್ರಮಾಣ ೩′×೨′.

1 ಶ್ರೀ
2 ಯರಿಗೆ ಶಿಂ
3 ಘಾನಾ ‖ ಪ್ರ
4. ದಾಕ್ಕೆ ಕುಂಬಾರ ನೀಲನ ಮಾಗ ಭಾ
5. ದ್ರನು ಮಱುಬಾಯನು ಲಿಂಗಮು
6. ದ್ರೆ ಸ್ಥಾಪ್ಯಮಾಡಿಸಿ ನಿಮಾಪ್ಪದಾಕ್ಕೆ ನಾ
7 ಮಾಸ್ಕಾರಾ
8 ಮಾಡಿ
9 ದನೂ

(ಈ ಮೂರು ಪಂಕ್ತಿಗಳನ್ನೂ ಮೇಲ್ಭಾಗದಲ್ಲಿ ಬರೆದಿದೆ) [lines 7–9]

Note

This inscription records a grant made to the god Singhā (Narasimha) of Yarige by the god's devotees Marubāya, and Bhādra, son of a potter by name Nīla. The grant appears to have consisted of some land which was granted after setting up its boundaries. The record, though not dated, may belong to about the 17th century A D.

41

On a vīragal in front of the Īśvara temple at Kavuri of Yedūr māgani, Nagar hobli.

Size 3½′ × 3′

ನಗರ ಹೋಬಳಿ ಯಡೂರು ಮಾಗಣಿ ಕವುರಿ ಗ್ರಾಮದ ಈಶ್ವರ ದೇವಸ್ಥಾನದ ಮುಂದೆ ನೆಟ್ಟಿರುವ ವೀರಗಲ್ಲು.

ಪ್ರಮಾಣ ೩½′ × ೩′

I ನೆಯ ಪಟ್ಟ—

1 ಸ್ವಸ್ತಿ ಶ್ರೀಮತು ಶಕವರುಷ ೧೪೮೮ನೆಯ ಸಂದ ವ

II ನೆಯ ಪಟ್ಟ—

2 ರ್ತಮಾನ ಪುರ್ನಮಿ ಗುರುವಾರದಲು ಕೌರೆಯರ ರಾಯ ಬೈರೆಯ
3 ದೇವನ ಮಗ ಕಾಮಣನು ಸ್ವರ್ಗಸ್ತನಾದನು

Transliteration

I Band—

1. svasti śrīmatu Śakavarusha 1488 neya saṃda va-

II Band—

2. rttamāna Purnami Guruvāradalu Kaureyara rāya Baireya
3. dēvana maga Kāmananu svarggastanādanu

Note.

This vīragal records the death of one Kāmana, son of Baireyadēva, lord of Kaure, on Thursday, a full-moon day, in the Śaka year 1488 Neither the cyclic year nor the month is given The record may belong to 1566 A.D As a battle scene is depicted in one of the panels of the vīragal it is possible that Kāmana died in some battle not mentioned in the record

42

On a vīragal lying in Tripurāntaka hakkalu near Goragōdu, Humcha hobli
Size 9½′×3½′.

ಹುಂಚದ ಹೋಬಳಿ ಗೊರಗೋಡಿನ ಹತ್ತಿರ ತ್ರಿಪುರಾಂತಕ ಹಕ್ಕಲಿನಲ್ಲಿ ಬಿದ್ದಿರುವ ವೀರಗಲ್ಲು
ಪ್ರಮಾಣ ೯½′×೩½′.

I ಪಟ್ಟಿ—

1. ಶ್ರೀನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರಚಾಮರ ಚಾರವೇ ತ್ರೈಲೋಕ್ಯನಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾ
2. ಯ ಸಂಭವೇ ‖ ಸ್ವಸ್ತಿ ಶ್ರೀಮನುಮಹಾಮಂಡಳೇಸ್ವರಂ ಅರಸಂಕ

II ಪಟ್ಟಿ—

3. ಕರಗಸಂ ಬಿರುದರಂಕುಸಂ ಮೂರ್ತಿನಾರಾಯಣಂ ವಿಳಾಸವಲಭಂ [ಪಟ್ಟಿ] ಪೊಂಬುಚ್ಚ
4. ಪುರವರಾಧೀಸ್ವರಂ ಶ್ರೀಮತ್ ಬಿಲ್ಲೇಸ್ವರದೇವರ ಶ್ರೀಪಾದ ಪದುಮಾರಾಧಕರುಮಪ್ಪ ಬೀರ

III ಪಟ್ಟಿ—

5. ರಸನು . . . ಯ . . . ಕರಹತ್ತ ಮಲ್ಲ ಕೇತಡಿ
   ನಾಯಕ ಸೊ
6. ಕ . ಗಳ . ಸಿ ನಡದು ಹಿರಿಗೋಡಿಂಗೆ ನಡದು ಬಂದು ಸಕವರಿಷ
   ೧೨೦೮ನೆಯ ಬೆಯ ಸಂವ
7. ತ್ಸರದ ಕಾರ್ತಿಕ . . ವಾರದ ದಿ . ಗಾರ ಜಗದಳಪೇಸಣ ಹ
8. ನುಮ . . ದಳ . ಹಿರಿಗೋಡಿನ . . ಯದ ಕಾಟಿನಾಯಕ
   ನು ಬಂದು ಮುತ್ತಿ ತಳುತಿಱಿದು ಬೀರವ
9. ಸೆ ಬೀಸುವದಂ ಕಂಡು . ಯ . ಮಿಳಿಗೆ ತಂನ
   ಯೇಱಿದ ಕುದುರೆಯಂ ಮೀಱಿದ ಆಳಂ ಕುತ್ತಿ

IV ಪಟ್ಟಿ—

10. ಕುತ್ತಿಸಿಕೊಂಡು ವೀರಲೋಕಪ್ರಾಪ್ತನಾದನು ‖ ಮಂಗಳಮಹಾ । . . . ಆತನ ಮಾವ
    ಚೀಲನಾಯ್ಕ
11. ಮಚ್ಚರಿವ ಬೀರನ ಕಲ ಗೆಯ್ಸಿ . . . ದೇವಗಣಿಕೆಯರ ಬಿಂನಾಣ
    ಳ ಕಲುಕುಟಿಗ ಸಿದೋ
12. ಜನ ಮಗ ಬೀರೋಜನು ಬರದಾತನು . . . ಆದಿತ್ಯಸೇನಬೋವ ಬಾಣನಮಗ
    ಕಂಚಿಗ

Transliteration.

I Band—

1. śrī namas tunga śiras-chumbi chamdra- chāmara- charavē trai-lōkya nagarā-
   rambha mūla stambhā-
2. ya Sambhavē ‖ svasti śrīmanu mahāmamdalēsvaram arasamka

II Band—

3. karagasam birudar-aṃkusam mūrti-Nārāyanam vilāsa-valabham [Patṭi] Pombuchcha
4 Puravarādhisvaram śrīmat Billēsvara dēvara śrīpāda padumārādhakarum appa Bīra-

III Band—

5 rasanu | ya . Karahatta-malla Kētadi Nāyaka So .
6 Ka . gala si nadadu Hingōdiṃge nadadu bamdu Saka varisha 1208 neya Beya samva-
7 tsarada Kārttika . . . . . vārada di . . . . gāra Jagadala pēsana-Ha-
8 numa . dala . Hingōdina yada Kātināyakanu bamdu mutti talutiridu bīrava-
9 se bīsuvadam kamdu . ya milige tamna . . . yērida kuduireyam mīrida ālam kutti

IV Band—

10 kuttisikomdu vīra-lōka prāptan ādanu ‖ mamgala mahā | . . . . ātana māva Chīla Nāyka
11 machchariva bīrana kala geysi . dēvagaṇikeyara bimnāna . . la kalu-kutiga Sidō-
12. jana maga Bīrōjanu baradātanu Āditya sēnabōva Bānana maga Kamchiga

Note

This vīragal belongs to the reign of the Sāntara chief Birarasa who is styled in the record as the illustrious mahāmandalēśvara, arasankakaragasa, an elephant goad to the titled, mūrti-Nārāyana, vilāsa-valabha, lord of the excellent city Pattipombuchchapura and worshipper of the feet of the god Billēsvara It records that during the month Kārttika of the year Beya corresponding to Ś 1208, Kētadināyaka marched on Hingōd and attacked it when some hero (whose name is lost) fought his army, slew the foot soldiers advancing beyond the (his) horse, was himself wounded and attained the region of the gods Chīla-Nāyaka, father-in-law (māva) of the hero, caused the vīragal to be made while Birōja, son of the sculptor Sidōja, carved the stone and Kanchiga, son of Sēnabōva Bāna, a sun to the writers, wrote the record.

The date of the record Ś 1208 Vyaya sam. Kārttika, corresponds to October-November 1286 A D, the other details being lost

SAGAR TALUK.

43

At Sētu, Karūr hobli, on the pedestal of the image of Abhinandana Tīrthankara.

ಸಾಗರದ ತಾಲ್ಲೂಕು ಕರೂರು ಹೋಬಳಿ ಸೇತುವಿನ ಬಸ್ತಿಯಲ್ಲಿ ಅಭಿನಂದನ ತೀರ್ಥಂಕರ ಮೂರ್ತಿಪೀಠದಲ್ಲಿ ಬರೆದಿರುವುದು

1 ಸ್ವಸ್ತಿಶ್ರೀ ಗುಂಪ್ಪೊಯ್ಯಸೆಟ್ಟಿಯರ ಬಸ್ತಿಯ ಶ್ರೀ ವರ್ದ್ಧಮಾನ ಸ್ವಾಮಿಯ ಸಂನಿಧಾನದಲ್ಲಿ ಗಣಪಣ ಸೆಟ್ಟಿಯರ ಮಗ ಸಂಘಯ್ಯ ಸೆಟ್ಟಿಯರು ತಮಗೆ ಪುಂಣ್ಯಾರ್ತ್ಥವಾಗಿ ಪ್ರತಿಷ್ಠೆ ಮಾಡಿಸಿದ ಅಭಿನಂದನ ತೀರ್ಥೇಶ್ವರನಿಗೆ ಮಂ

2 ಗಲ ಮಹಾ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ

Transliteration.

1 svasti śrī Gummaiyya settiyara bastiya śri Vaiddhamāna svāmiya sannidhānadalli Ganapanasettiyara maga Samghayyasettiyaru tamage punnyārtavāgi pratishthe mādisida Abhinamdana Tīrthēśvaramige mamgala mahā śrī śrī śrī śrī śrī

2. gala mahā śrī śrī śrī śrī śrī

Translation

Be it well Prosperity to the god Abhinandana Tīrthēśvara installed by Sanghayasetti, son of Ganapanasetti, in order to get merit for himself, in the presence of the god Vaiddhamānasvāmi of the illustrious Gummaiyasett's basti

Note

This inscription on the Abhinandana Tīrthankara image records the installation of the image in the Vaiddhamānasvāmi basti at Sētu by one Sanghayyasetti The basti appears to have been constructed by Gummayyasetti as it is mentioned in the record as Gummayyasetti's basti. The record does not give any date. It may belong paleographically to about the 16th century A D.

44

On the pedestal of the Pārśvanātha image in the same basti

ಅದೇ ಬಸ್ತಿಯಲ್ಲಿರುವ ಪಾರ್ಶ್ವನಾಥಸ್ವಾಮಿಯ ಲೋಹಪೀರದಮೇಲೆ

1 ಸ್ವಸ್ತಿ ಶ್ರೀ ಜಯಾಭ್ಯುದಯ ಶಾಲಿವಾಹನಶಕ ವರುಷ ೧೫೦೫ ಚಿತ್ರಭಾನು ಸಂವತ್ಸರದ ಭಾದ್ರಪದ ಸುದ್ಧ ೧೦ ಶುಕ್ರವಾರದಂದು ಕರೂರು ನಾಡ ಚೈಪಳ್ಳಿಯ ತಿಂಮ ಗೌಡರು ಯಿವಳ್ಳಿಯ ನಾಯಕ್ಕ ಗೌಡರ ಜಟ್ಟಿಗೌಡರ ಮಗ ಸೆಟ್ಟಿಗೌಡರು ಆ ಸಮಸ್ತ ಶ್ರಾವಕರೂ ಸಹ ಮುಂತಾಗಿ ಸೇತುವಿನ ಬಸದಿ ಶ್ರೀ ಆದಿತೀರ್ಥೇಶ್ವರರಿಂಗೆ ಮಾಡಿಸ್ತ ಲೋಹದ

2 ಪ್ರಭಾವಳಿಗೆ ಆ ಸಮಸ್ತ ಜನಂಗಳಿಗೆ ಮಂಗಳ ಮಹಾ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ ವಿರಪಯನು ಮಾಡಿದುದು

Transliteration

1. svasti śrī Jayābhyudaya Śālivāhana Śaka varusha 1505 Chitrabhānu samvatsarada Bhādrapada suddha 10 Śukravāradamdu Karūru nāda Chaipaḷḷiya Timma gaudaru Yivāḷḷiya Nāyakka gaudara Jattigaudara maga Settigaudaru ā samasta śrāvakarū saha mumtāgi Sētuvina basadi śrī Aditīrthēśvararimge mādista lōhada

2. prabhāvalige ā samasta janamgalige mamgala mahā śrī śrī śrī Virapayanu mādidudu

Translation

Be it well. In the year 1505 of the victorious Śālivāhana era, on Friday the 10th of the bright half of Bhādrapada in the year Chitrabhānu, Timmagauda of Chaipaḷḷi belonging to Karūrnād, Settigauda son of Jattigauda himself son of Nāyakkagauda of Yivaḷḷi and all the Jaina devotees together caused to be made the metal prabhāvali to the god Ādītīrthēśvara of the basti at Sētu. Prosperity to that metal prabhāvali and to all those people. Virapaya's work

Note.

This is another record found in the same basti It is on the metallic pedestal which is now being used to seat the Pārśvanātha image But the record states that

the pedestal was meant for the image of Ādinātha What happened to this Ādinātha image is not known The pedestal is said in the record to have been caused to be made by a number of Jaina devotees headed by Timmagauda of Chaipalli and Setti gauda, son of Jattigauda and grandson of Nāyakkagauda of Yivalli

The date of the record is Ś 1505 Chitrabhānu sam Bhādrapada śu 10 Friday. But Ś 1505 was Svabhānu and its previous year, *i.e*, Ś 1504, Chitrabhānu. If we take the cyclic year Chitrabhānu the date corresponds to Tuesday 18th August 1582 A D and if we take the Śaka year 1505 it corresponds to Saturday 17th August 1583 A D In either case the week-day is not Friday as stated in the record

45

On the wooden beam in the navaranga of the Durgāmbā temple at Vaddalli Āvinahalli hobli.

Kannada characters and language.

ಸಾಗರ ತಾಲ್ಲೂಕು ಆವಿನಹಳ್ಳಿ ಹೋಬಳಿ ವದ್ದಳ್ಳಿ ದುರ್ಗಾಂಬಾದೇವಸ್ಥಾನದ ನವರಂಗದಲ್ಲಿ ಮರದ ತೊಲೆಯಮೇಲೆ

1 ಶಾಲಿವಾಹನಶಕ ವರುಷ ೧೭೯೯ನೆ ಯೀಶ್ವರ ಸಂ। ಚೈತ್ರ ಬ ೧೪ಲ್ಲು ಹೊಂನಾವರ ರಾಮ್ಮೊಕರೆಪರ್ವೆ (?) ಸೋಮಾಚಾರಿ ಸೇವಾ

Note

Vaddalli, a small village about 7 miles to the west of Sāgar, contains an old temple of Durgāmbā which appears to hail from the early Chālukyan period Two stone pillars built into the modern brick wall of the vestibule, the padma ceiling of the same and the beautiful and rare image of the goddess Durgāmba are the only relics of the old temple The whole temple was rebuilt about 70 years ago with modern brick walls and tiled roofing The present record gives the date of the new construction as Ś 1799 Īśvara sam Chaitra ba 14 which corresponds to Thursday 12th April 1877 A.D. It is a grant made by Sōmāchāri of Honnāvara.

46

At Sītūr, on the pedestal of the Saptamātrikā panel in the Rāmēsvara temple.

ಸೀತೂರು ರಾಮೇಶ್ವರ ದೇವಸ್ಥಾನದಲ್ಲಿ ಸಪ್ತಮಾತೃಕೆ ವಿಗ್ರಹಗಳ ಪೀಠದಲ್ಲಿ ಬರೆದಿರುವುದು

1 ಸೋಮಯ್ಯನ ಮಗಂ

2. ದುಗ್ಗಯ್ಯನ್ ಬೆಸ

Note

This short inscription on the pedestal of the Saptamātrikā panel belonging probably to about the 12th century A D. records that the images were made by Duggayya, son of Sōmayya

47

Copper plate record from Harōmuchchadi, Sorab taluk, sent by Mr Huchcha Rao Bengeri of Haveri.

1 plate Nāgari characters and Kannada language

ಮ॥ ರಾ॥ ಬೆಂಗೇರಿ ಹುಚ್ಚರಾಯರವರು ಕಳುಹಿಸಿದ ಹಾರೋಮುಚ್ಚಡಿ ಗ್ರಾಮದ ತಾಮ್ರಶಾಸನ

ಒಂದು ಹಲಗ ನಾಗರಾಕ್ಷರ ಮತ್ತು ಕನ್ನಡಭಾಷೆ

(ಮುಂಭಾಗ)—

1. ಶ್ರೀ ಗಣಾಧಿಪತಯೇ ನಮಃ ॥ ನಮಸ್ತುಂಗ ಸಿ

2. ರಃಶ್ಚು[ಂ]ಬಿ ಚಂದ್ರಚಾಮರಚಾರವೇ । ತ್ರೈಲೋಕ್ಯನಗರಾ

3 ರಂಭ ಮೂಲಸ್ತಂಭಾಯ ಶಂಭವೇ ।೧। ಜಯತ್ಯಾವಿಷ್ಕೃ
4 ತಂ ವಿಷ್ಣೋರ್ವಾರಾಹಂ ಕ್ಷೋಭಿತಾರ್ಣವಂ ದಹಿ (ಕ್ಷಿ) ಣೋನ್ನತದಂ
5 ಷ್ಟ್ರಾಗ್ರೇ ವಿಶ್ರಾಂತಿ ಭುವನಂ ವಪುಃ ॥ ಸ್ವಸ್ತಿಶ್ರೀ ಜಯಾಭ್ಯುದಯ
6. ಶಾಲಿವಾಹನಶಕ ವರ್ಷ ೧೫೬೪ನೆಯ ವಿಷು ಸಂವತ್ಸರದ ಆ
7 ಶ್ವೀಜ ಬಹುಳ ೩೦ ರವಿವಾರದಲು ಸೂರ್ಯೋಪರಾಗ ಪುಣ್ಯಕಾಲದಲು ಶ್ರೀಮ
8 ದ್ವೃಢವಮುರಾರಿ ಕೋಟೆಕೋಳಾಹಳ ವಿಶುಧ ವೈದಿಕಾದ್ವೈತ ಸಿದ್ಧಾಂ
9 ತ ಪ್ರತಿಷ್ಠಾಪನ ಶಿವಗುರುಭಕ್ತಿಪರಾಯಣರಾದ ಕೆಳದಿ ವೆಂಕ
10 ಟಪ್ಪನಾಯಕರ ಪೌತ್ರರಾದ ಭದ್ರಪ್ಪನಾಯಕರ ಪುತ್ರರಾದ ವೀರಭದ್ರ
11 ನಾಯಕರು ಕೊಂಡಿಣ್ಯಗೋತ್ರದ ಆಶ್ವಲಾಯನ ಸೂತ್ರದ ರುಕು ಶಾಖೆಯ
12. ಅಚ್ಯುತಪಂಡಿತರ ಮಗ ಪರಮೇಶ್ವರ ಪಂಡಿತ ಮಾಲೂರ ಸೀಮೆ ಪಳಗಣ
13. ಕೋವಡೆಗ್ರಾಮದಲ್ಲಿ ಕಟಿಸಿದ ದೇವಸ್ಥಾನದ ಅಚ್ಯುತೇಶ್ವರ ದೇವರಿಗೆ ಬಿ
14. ಟಶ್ವಾಸ್ಥೆ ಧರ್ಮ ತಾಂಮ್ರಶಾಸನದ ಕ್ರಮವೆಂತೆಂದರೆ ಮಾಲೂರ ಸೀಮೆವಳಗಣ
15 ಚೆಂನಕೇಶ್ವರದೇವರ ಕೋವಡೆಗ್ರಾಮದಿಂದ ನಾರಸಿಂಹ್ಯ ಜೋಇಸರು ತಮಂಣನ
16 ಸ್ವಾಸ್ತೆಇಂದ ಆತನು ಮೃತವಾದ ಸ್ವಂಮಂಧ ಪ್ರಾಕು ಹಿರೀಕರ್ತರ ಕಾಲದಲೂ
17. ಅರಮನೆಗೆ ಕಟಿಕೊಂಡ ಧರ್ಮವಾರ್ತಿ ೧।– ಮಲ್ಲಭಟರ ಸ್ವಾಸ್ಥೆವಳಗೆ ವೃ
18 ತ್ತಿ ☰ ಉಭಯಂ ವೃತ್ತಿ ೧ ॥ ಗೆ ಸಲುವ ರೇಖೆ ಊರ ಮುಂದಣ ಗದೆ ಬೀಜವರಿ ಖ
19. ೩॥ ವ್ರಾವೀಗದೆ ಬೀಜವರಿ ಖ ೨॥ ಕಸಕೀದಲೆ ಖ ೨॥ ಬಿಲಹಾ
20 ಲೀದಲೆ ಖ ೨॥ ಮಕೀಕಡುಹು ಖ ೨॥ ಮತ್ತೀಕಡುಹು ಖಂ ೩ ಹಡಿಳಗ
21 ದೆ ಖಂ ೫॥ ಭೀಮನ ಕೊಣದಲ್ಲಿ ಖ ೫॥ ಕುಕುಂಡೀಲಿ ೧॥ ಅಂತೂ
22 ಬೀಜವರಿ ಖಂ ೨೯ ಕೆ ಗಡೀ ಭತ್ತ ಖ ೧೫೦ ಕೆ ಸಲುವುದು ಗ ೧೫
23. ಕೆ ವಿವರ । ವರಿಕುತ್ತಾರ ಝು ೧ಕೆಗ ೯ ರಲ್ಲಿ ಗ ೧೧॥ 3 = ಹೆ

(ಹಿಂಭಾಗ)—

24. ಚ್ಚಿಗೆ ವಗ ೧॥ ೧।।। = ಉಭಯಂ ವಗ ೧೩॥ ಮಲ್ಲಭಟರ
25. ಶ್ವಾಸ್ಥೀವಳಗೆ ವೃತ್ತಿ ☰ ಕೆ ಗ ೧॥ ಉಭಯಂ ಗ ೧೫ ಹದಿನೈ
26 ದುವರಹನ ಭೂಮಿಗೆ ಸಲೋಗಡೀ ವಿವರ ಮೂಡಲೂ ಚೆಂನ ಕೇ
27 ಶ್ವರದೇವರ ಗದೆ ಪಡುವಲು ತುಂಗಭದ್ರೆ ತೈಂಕಲು ಕೇಶೋ ದೇವರ
28 ಗದ್ದೆ ಬಡಗಲು ಶಾಂತಪುರದ ವಾಮನಮುದ್ರೆ ಗಡೀಕಲು । ಇಂ
29. ತೀ ಚತುಸ್ಸೀಮೆವಲಗಣ ಭೂಮಿಾನು ಅಚ್ಯುತೇಶ್ವರನ ಅಮೃತಪಡಿ
30 ನಂದಾದೀಪ್ತಿ ಮುಂತಾದ ದೇವರಸೇವೆಗೆ ಸಿವಾರ್ಪಿತವಾಗಿ ಸಹಿರಂ
31 ಣ್ಯೋದಕದಾನ ಧಾರಾಪೂರ್ವಕವಾಗಿ ಬಿಟವಾಗಿ ಈ ಭೂಮಿಗೆ ಸ
32 ಲುವ ನಿಧಿನಿಕ್ಷೇಪ ಜಲಪಾಷಾಣ ಅಕ್ಷೀಣಿ ಆಗಾಮಿ
33 ಸಿದ್ಧಸಾಧ್ಯಂಗಳೆಂಬ ಅಷ್ಟಭೋಗ ತೇಜಸ್ವಾಮ್ಯವನು ಪೂರ್ವಮರಿ
34. ಯಾದೀಲಿ ಆಗಮಾಡಿಕೊಂಡು ದೇವರಾಶೇವೆಸಾಂಗವಾಗಿ
35. ನಡಸಿಕೊಂಡು ಬಾಹದುಯೆಂದು ಕೊಟ್ಟ ತಾಂಮ್ರದ ಶಾಸನ ಗ್ರಂ
36. ಧ॥ ಆದಿತ್ಯಚಂದ್ರಾವನಿಲೋನಲಶ್ಚದ್ಯೋರ್ಭೂಮಿರಾಪೋ ಹೃ
37 ದಯಂ ಯಮಶ್ಚ ಅಹಶ್ಚ ರಾತ್ರಿಶ್ಚ ಉಭೇ ಚ ಸಂಧ್ಯೆ ಧರ್ಮಸ್ಯ
38 ಜಾನಾತಿ ನರಸ್ಯ ವೃತ್ತಂ ।೧। ದಾನಪಾಲನಯೊರ್ಮಧ್ಯೆ ದಾನಾಶ್ರೇಯೋ
39 ನುಪಾಲನಂ ದಾನಾಸ್ವರ್ಗಮವಾಪ್ನೋತಿ ಪಾಲನಾದಚ್ಯುತಂ ಪದಂ ।೨।
40. ಸ್ವದತ್ತಾ ದ್ವಿಗುಣಂ ಪುಣ್ಯಂ ಪರದತ್ತಾನುಪಾಲನಂ । ಪರದ
41 ತ್ತಾಪಹಾರೇಣ ಸ್ವದತ್ತಂ ನಿಷ್ಫಲಂ ಭವೇತ್ । ೩ । ಸ್ವದತ್ತಾಂ
42. ಪರದತ್ತಾಂ ವಾ ಯೋಹರೇತು ವಸುಂಧರಾಂ। ಷಷ್ಟಿರ್ವರ್ಷಸಹ
43 ಸ್ರಾಣಿವಿಷ್ಟಾಯಂ ಜಾಯತೇ ಕ್ರಿಮಿಃ । ೪ । ಯೆಕ್ಶವಶಗಿ

44 ನೀಲೋಕೆ ಸರ್ವೇಷಾಮೇವ ಭೂಭುಜಾಂ। ನಭೋಜ್ಯಾ ನಕರ
45. ಗ್ರಾಹ್ಯ ವಿಪ್ರದತ್ತಾ ವಸುಂಧರಾ ॥ ೫ ॥ ಶ್ರೀ ವೆಂಕಟಾ
46. ಧ್ರಿ (ಕನ್ನಡಕ್ಷರದಲ್ಲಿ).

Transliteration

Front—

1. śrī Ganādhipatayē namah ॥ namas-tumga si-
2 rah śchumbi chamdra-chāmara chārave । trailōkya nagarā-
3, rambha mūla-stambhāya Śambhavē । jayatyāvishkri-
4. tam Vishnōr-Vārāham śōbhitārnavam dahinōnnata dam-
5 shtrāgrē viśrāmti bhuvanam vapuh ॥ svasti śrī Jayābhyudaya
6 Śālivāhana Śaka varsha 1564 neya Vishu samvatsarada Ā-
7 svīja bahula 30 Ravivāradalu Sūryōparāga-punya-kāladalu śrīma-
8 d Yedava Murāri Kōte-kolāhala viśudha vaidikādvaita siddhām-
9. ta pratishthāpana Śiva-guru-bhakti-parāyanarāda Keladi Vemka-
10 tappa Nāyakara pautrar āda Bhadrappa Nāyakara putrarāda Vīrabhadr-
11. Nāyakaru Komdinya gōtrada Āśvalāyana sūtrada ruku-śākheya
12 Achutapamditara maga Paramēśvara pamdita Mālūra sīmevalagana
13 Kovade grāmadalli katisida dēvasthānada Achyutēśvara dēvarige bi-
14 ta śvāsthe dharma tāmmra sāsanada kramavemtemdare Mālūra sīm-valagana
15. Chemnakēśvara dēvara Kōvade grāmadimda Nārasimhya Jōisaru tamam-nana
16 svāste imda ātanu mritavāda svammamdha praku hirīkartara kāladalū
17 aramanege katikomda dharmavāiti $1\frac{5}{16}$ Mallibhatara svāstēvalage vri-
18 tti $\frac{3}{16}$ ubhayam vrithi $1\frac{1}{2}$ ge saluva rēkhe ūra mumdana gade bījavari kha
19 $3\frac{1}{2}$ vrāvīgade bījavari kha $2\frac{1}{2}$ Kasakīdale kha $2\frac{1}{2}$ bīlahā
20 līdale kha $2\frac{1}{2}$ Makīkaduhu kha $2\frac{1}{2}$ Mattikaduhu kham 3 hadilaga-
21 de kham $5\frac{1}{2}$ Bhīmana konadalli kha $5\frac{1}{2}$ Kukumdīli $1\frac{1}{2}$ amtū
22 bījavari kham 29 ke gadībhatta kha 150 ke saluvudu ga 15
23 ke vivara । varikuttāra jha 1 ke ga 9 ralli ga $11\frac{1}{2}$ $3\frac{1}{6}$ he-

Back—

24. chchige vaga $1\frac{1}{3}$ $1\frac{3}{4}$ ubhayam vaga $13\frac{1}{2}$ Mallibhatara
25 śvāstīvalage vritti $\frac{1}{3}$ ke ga $1\frac{1}{2}$ ubhayam ga 15 hadinar-
26. du varahana bhūmige salō gadī vivara mūdalū Chemnakē-
27. śvara dēvara gade paduvalu Tumgabhadre tyemkalu Kēśōdēvara
28. gadde badagalu Śāmtapurada vāmanamudre gadī kalu । im-
29 tī chatus-sīme valagana bhūmīnu Achyutēsvarana amritapadi
30 namdādīpti mumtāda dēvarā sēvege Sivārpitavāgi sahiram-
31 nyōdaka dāna-dhārā pūrvakavāgi bitevāgi ī bhūmige sa-
32 luva nidhi-nikshēpa-jala pāshāna akshīni-āgāmi
33. siddha-sādhyamgalemba ashta-bhōga tējasvāmyavanu pūrva-māri-
34 yādīli āgamādikomdu dēvarā sēve sāmgavāgi
35. nadasikomdu bāhadu yemdu kotta tāmmrada sāsana gram-
36. tha ॥ Āditya-chamdrāvanlōnalaścha dyōr bhūmirāpō hri-
37. dayam Yāmaścha ahaścha rātriścha ubhēcha samdhye dharmasya
38 jānāti narasya vrittam ॥ 1 ॥ dāna-pālanayor-madhye dānāśrēyô-
39. nupālanam dānā svargam avāpnōti pālanād achyutam padam ॥ 2 ॥

40 sva-dattā dvigunam punyam paradattānupālanam | parada-
41 ttāpahārēna svadattam nishphalam bhavēt ‖ 3 ‖ sva-dattām
42 para-dattām vā yō harēttu vasumdharām | shashtir-varsha saha-
43. srāni vishtāyām jāyatē krimih ‖ 4 ‖ yēkaiva bhagi-
44. nī lōkē sarvēshām ēva bhūbhujām | na bhōjyā na kara-
45 grāhya vipra-dattā vasumdharā ‖ 5 ‖ śrī Vemkatā-
46. dri (in Kannada characters)

Translation.

Obeisance to Ganādhipati [Praise of Śambhu and the Boar-incarnation of Vishnu.]

Be it well. 1564 years of the victorious Śalivāhana era having passed, the year being Vishu, on Sunday, the 30th of the dark-half of Āśvīja during the auspicious time of Sūryōparāga, Vīrabhadra Nāyaka, son of Bhadrappa Nāyaka and grandson of the illustrious Edavamurāri, Kōte-kōlāhala, establisher of the pure and auspicious Vaidikādvaita siddhānta, dēvoted to faith in Siva and the guru--Keladi Venkatappa Nāyaka, granted the copperplate charter of the grant of land to the god Achyutēsvara of the temple built at the village Kōvade belonging to Mālūr sīme by Paramēsvara Pandita, son of Achyuta Pandita of Kaundinya gōtra, Āśvalāyana sūtra and Rukuśāke,as follows —

One vritti from the lands acquired to the palace during the time of the elder ruler belonging to the village Kōvade of the god Chennakēsvara in Malūra sīme, consequent on the death of Nārasimha Jōisa's brother, and half a vritti from the lands of Mallibhatta, total 1½ vrittis, Rēkhe to this land, of the growing capacity of 3½ Khandugas in front of the village; vrāvīgade of the growing capacity of 2½ khandugas, kasakīdale 2½ khandugas, Bīlahālīdale 2½ khandugas, Makīkaduhu 2½ khandugas, Mattīkaduhu 3 khandugas, Hadilagade 5½ khandugas, at Bhimanakonda 5½ khandugas, in Kukundi 1½ khandugas—thus for the sowing capacity of 29 khandugas and for the rental paddy of 150 khandugas (the value is) 15 gadyānas. (Details for this value). The details of the boundary of this land of 15 gadyānas —to the east wet land belonging to the god Chennakêśvara to the west Tungabhadrā river, to the south wet land belonging to the god Kēśōdēva, to the north Vāmanamudre boundary stone of Śāntapura As we have granted the land within these four boundaries with gold and pouring of water for the services like food offerings, perpetual lamp, etc, of the god Achyutēśvara, you can look after the service of the god getting the eight kinds of enjoyment including treasure on the surface or underground, watersprings, minerals, imperishables, futures, ready income and possibilities according to the old order Thus is the writing of the copper charter.

The sun, moon, etc, know men's actions Between making a new gift and preserving one already made, preserving is better than making a gift. By making a new gift one gets the region of heaven, while by protecting the gift already made one reaches the region from which there is no fail. Protecting another's gift is twice as meritorious as making a fresh grant By siezing another's gift his own gift becomes useless Whosoever siezes the lands granted by himself or by others will be born as a worm in ordure for sixty-thousand years

Note

Mr. Bengēri Huchcha Rao, President of the Teachers Association, Hāvēri, kindly sent to this Department an ink-impression of this copperplate record with a

transcript which is revised and published here with translation and a note The record is inscribed on both sides of a copper plate 8″×10″ and is written in Nāgari characters It belongs to the reign of the Keladi chief Vīrabhadra Nāyaka, son of Bhadrappa Nāyaka and grandson of Venkatappa Nāyaka The chief is said to have granted lands of the value of 15 varahas to the Achyutēśvara temple built by Paramēśvara Pandita at the village Kōvade in Mālūr sīme in the name of his father Achyuta Pandita The grant was meant for the food offerings and perpetual lamp of the god The details of the grant are also given

The date of the record Ś,1564 Vishu sam Āśvīja bahuḷa 30 Ravivāra corresponds to Sunday, 24th October 1641 A.D.

RECORDS OUTSIDE THE STATE.

SOUTH CANARA DISTRICT.

48

At Kollūr, South Canara District, on a silver pot in the Mūkāmbīkā temple

ದಕ್ಷಿಣ ಕನ್ನಡ ಜಿಲ್ಲೆ, ಕೊಲ್ಲೂರು ಮೂಕಾಂಬಿಕಾ ದೇವಸ್ಥಾನದಲ್ಲಿರುವ ಬೆಳ್ಳಿ ಕೊಡದ ಮೇಲ

1 ಶ್ರೀ ಮತ್ಕೆಳದಿ ವೀರಭದ್ರನಾಯಕರ ಪುತ್ರರು। ಬಸವಪ್ಪನಾಯಕರ ಧರ್ಮಪತ್ನಿಯರಾದ ಚಂನ್ನ ವೀರಂಮಾಜಿಯವರ ಭಕ್ತಿ ತುಕ ಲ ೭॥ ಗ ೨

Transliteration.

1 śrīmat Keladi Vīrabhadra Nāyakara putraru | Basavappa Nāyakara dharmapatniyarāda Chamnna-Vīrammājiyavara bhakti tuka la 7½ ga 2

Translation

Devotion of Channa Vīrammāji, lawful wife of Basavappa Nāyaka, son of the illustrious Keḷadi Vīrabhadra Nāyaka weight la 7½ ga 2

Note

This record belongs to the reign of the Keladi chief Basavappa Nāyaka, son of Vīrabhadra Nāyaka, and registers the grant of the above-mentioned silver pot to the goddess Mūkāmbikā at Kollūr The donee is Channavīrammāji, queen of Basavappa Nāyaka The Keladi chiefs and their family appear to have been ardent devotees of Mūkāmbikā, which fact is proved by this and the following records The weight of the silver pot is given at the end of the record But it is not known what kind of weight is meant by *la* and *ga* The record is not dated Basavappa Nāyaka mentioned in the record ruled the Keladi kingdom between 1739 and 1754 A D The record also belongs to the same period

49

On a silver plate in the same temple.

ಅದೇ ದೇವಸ್ಥಾನದ ಬೆಳ್ಳಿ ತಟ್ಟೆಯ ಮೇಲ

1 ವಿಭ। ಸಂ। ಫಾಲ್ಗು। ಶು ೧೩ ಯು ಸ್ಥಿರವಾರ ಮೆದಕೆರಿಯ ನಂಮ ಫೌಜಿನವರು ಹೊಡದಲ್ಲಿ ಮೃತವಾದ ಸ್ಮಂ। ಧಲಾದ್ಯಂತರು ನಜರು ಮಾಡಿದ ಹಣವಿನಿಂದ। ಕೊಲ್ಲೂರಂಮನವರಿಗ। ಕೆಳದಿ ವೀರಭದ್ರನಾಯಕರ ಪುತ್ರರು ಬಸವಪ್ಪನಾಯಕರ ಭಕ್ತಿ।

Transliteration

1. Vibha| sam| phālgu| su 13 yu Sthiravāra Medakeriya namma phaujinavaru hodadalli mrutavāda smam| dhal- ādyamtaru najaru mādida hanavimmda| Kollūrammanavarige| Keḷadi Vīrabhadra Nāyakara putraru Basavappa Nāyakara bhakti |

Translation

On the 13th Saturday of the bright half of Phālguna in the year Vibhava from the money obtained through *najar* (presents) made by all in connection with the death of Medakeri caused by the fight of our army, the devotion (made) to Kollūramma by Basavappa Nāyaka, son of Keladi Vīrabhadra Nāyaka

Note

This record on a silver plate in the same temple also belongs to the reign of the Keladi chief Basavappa Nāyaka, son of Vīrabhadra Nāyaka It records an important event during Basavappa Nāyaka's reign —that he sent an army against Medakeri Nāyaka, (Palleyagār of Chitaldrug), and that Medakeri Nāyaka was killed in the battle. This fact is corroborated by the Keladinripa Vijaya which states that Basavappa Nāyaka sent a huge army under Subēdār Lingappa against Medakeri Nāyaka, at the request of his subordinate Basantarāya, chief of Harapura (Harati) From the *nazar* presents tendered by his people on the occasion, Basavappa Nāyaka got a silver plate made and granted it to the goddess Mūkāmbikā at Kollūr

The details of the date given in the record, *viz*, Vibhava sam Phālguna su 13, Sthiravāra, correspond to Saturday, 18th February 1749 A D during the reign of Basavappa Nāyaka II

50

On another silver plate in the same temple

ಅದೇ ದೇವಸ್ಥಾನದಲ್ಲಿರುವ ಇನ್ನೊಂದು ಬೆಳ್ಳಿ ತಟ್ಟೆಯ ಮೇಲೆ

1. ಪ್ರಭವಸಂ। ವೈಶಾಖ ಶು ೧೫ಲ್ಲು ಬೆಲ್ಲೂರ ವೆಂಕಟಾದ್ರಿನಾಯಕರ ಶೇವೆ ಸೆರು ೬.

Transliteration

1 Prabhava sam | Vaisākha su 15 llu Bellūra Vemkatādri Nāyakara seve seru 6

Translation.

On the 15th of the bright half of Vaisākha in the year Prabhava, the service made by Venkatādri Nāvaka of Bellūr (Bēlūr)—(weight) 6 seers

Note

Another silver plate in the same temple contains this record which states that the plate was granted by Venkatādri Nāyaka, chief of Bēlūr. There were five Venkatādri Nāyakas among the Bēlūr chiefs and the record is not dated in the Śaka era Hence it is not possible to determine which of the Venkatādri Nāyakas granted the silver plate The cyclic year Prabhava of the record appears only during the reign of Venkatādri Nāyaka II and IV Since the characters belong probably to the 17th century. A.D. the record might be assigned to Venkatādri Nāyaka II, and the

date taken as corresponding to Friday, 20th April 1627 A.D. The weight of the plate is stated to be six seers

51

On the brass lamp pillar in front of the same temple.

ಅದೇ ದೇವಸ್ಥಾನದ ಮುಂದೆ ಇರುವ ಲೋಹದ ದೀಪಮಾಲೆ ಕಂಬದ ಮೇಲೆ

1 ಮ ೯ ಸೇ ೪।

2 ಸೊಂನಶಿಯಲ್ಲಪ್ಪನ ಮಗ ಪಾಂಡ್ಯಪನು ಮಡಿದ ಕಂಭ

Note.

The lamp pillar in front of the Mūkambikā temple, which is about 20′ in height is fully covered with brass sheet. The record on this brass sheet states that the lamp pillar was made by Pāndyappa, son of Sonnaśi Yallappa. The weight, probably, of the brass sheet is said in the record to have been 9 maunds and 4 seers. The record is engraved in the characters of about the 18th century, to which period the pillar probably belongs.

52

On the pedestals of the brass dvārapālaka images standing on either side of the navaranga doorway in the same temple

ಅದೇ ದೇವಸ್ಥಾನದ ನವರಂಗದ ಬಾಗಿಲಿನ ಎಡ ಬಲಗಳಲ್ಲಿ ನಿಂತಿರುವ ಲೋಹದ ದ್ವಾರಪಾಲಕ ವಿಗ್ರಹಗಳಮೇಲ

1. ಸ್ವಸ್ತಿಶ್ರೀ ಜಯಾಭ್ಯುದಯ ಶಾಲಿವಾಹನ ಶಕ ೧೫೪೫ ಸಂವತ್ಸರ . ಮಾಘ
   ಬ ೧೪ ಸೋಮವಾರದಲ್ಲೂ ಕೊಲ್ಲೂರ ಮೂಕಾಂಬಿಕೆಯಂಮನವರ
2 ಸೇವಾರ್ಥವಾಗಿ ಶ್ರೀ ಮದ್ದೆಡೆವ ಮುರಾರಿ ಕೋಟೆ ಕೋಳಾಹಳ ವಿಶುಧ ವೈದಿಕಾದ್ವೈತ ಸಿದ್ಧಾಂತ
   ಪ್ರತಿಷ್ಠಾಪಕರಾದ ಶಿವಗುರುಭಕ್ತಿ ಪರಾಯಣರಾದ ಶ್ರೀ ಮತ್ಕೆಳದಿ
3 ವೆಂಕಟಪ್ಪನಾಯ.ಕರ ಧರ್ಮಪತ್ನಿಯವರಾದ ವೀರಮ್ಮನವರು ಶಿವರಾತ್ರಿ ಪುಣ್ಯಕಾಲದಲು ಸಮರ್ಪಿಸಿದ
   ದ್ವಾರಪಾಲಕರೂ ಮಂಗಳ ಮಹಾ ಶ್ರೀಶ್ರೀಶ್ರೀ ೧೭॥ ೧।=

Transliteration

1 svasti śrī jayābhyudaya Śālivāhana śaka 1545 samvatsara . .
   . Māgha ba ೧೪ Sōmavāradallū Kollūra Mukāmbike yammanavara
2 sēvārthavāgi srīmadd-Edeva-Murāri Kōte-Kōlāhala Viśudha-Vaidikādvaita-siddhāmta-pratishtāpakar āda Siva-guru-bhakti parāyanarāda srīmat Keladi |
3 Vemkatappa Nāyakara dharma patniyavarāda Vīrammanavaru Śivarātre punya kāla-dalu samarpisida dvāra-pālakarū mam gala mahā śrī srī śrī $17\frac{1}{2}-1\frac{3}{8}$

Translation.

Be it well. On Monday the 14th of the dark half of Māgha in the year . . being the 1545th year of the victorious Śālivāhana era, for the service of the goddess Mūkāmbikeamma at Kollūr, Vīramma, lawful wife of the illustrious Edeva Murāri, Kōte-kōlāhala, establisher of the pure Vaidikādvaita-siddhānta, devoted to the faith in Śiva and the guru,—Keladi Venkatappa Nāyaka, granted during

the auspicious time of Sivarātri, (the dvārapālaka images) Good fortune (weight) 17 maunds (?) and $1\frac{3}{8}$ seers (?)

Note.

On either side of the doorway leading to the navaranga of the Mūkāmbikā temple there are two solid metallic figures of the dvārapālakas which are about 4' in height. On the pedestal of each of the figures is found the present record. This is yet another record which belongs to the Keladi cheifs. Vīramma, queen of Venkatappa Nāyaka, is said in the record to have granted the two metallic images during the auspicious time of Śivarātri day for the service of the goddess Mūkāmbikā. Venkatappa Nāyaka of the record ruled Keladi the kingdom between 1582 and 1629 A.D.

Regarding the date, the name of the cyclic year is worn out and lost. The Śaka year 1545 of the record was Rudhirōdgāri and the details of the date, *viz.*, Māgha ba 14, correspond to 18th February 1623 A.D. which is a Tuesday and not Monday as mentioned in the record. Midnight 6 A.M. of Tuesday would be the last hours of Monday according to a system of computation among the Hindus.

The record ends with some figures which appear to indicate the weight of the images. The weight of the figure to the right is given as 17–$1\frac{3}{8}$ which might be 17 maunds and $1\frac{3}{8}$ seers and that of the left, 16 maunds and $5\frac{5}{8}$ seers.

53

On a step leading to the navaranga of the same temple
ಅದೇ ದೇವಸ್ಥಾನದ ನವರಂಗದ ಮೆಟ್ಟಿಲಿನ ಮೇಲೆ

1. ಕೆಳದಿ
2. ಚೆಂನಂಮಾಜಿಯ ಸೇವೆ

Note

Among the Keladi rulers who visited the Mūkāmbikā temple at Kollūr, Chennammāji is also one. Her visit to the temple is recorded on a step leading to the navaranga. The record reads 'Keladi Chennammāji sēve' meaning that Chennammāji did pious service to the goddess.

LIST OF INSCRIPTIONS PUBLISHED IN THE REPORT

Page number in the Report	Inscription number in the Report	Date	Ruler
			GANGAS.
60	15	First regnal year circa 725 A D	Śripurusha (II)
46	6	Circa 808 A D	Śivamāra II
53	10	9th century A D	Prithviganga
			CHOLAS
58	13	23rd (? 25th) regnal year Dhātu sam Āshādha, new-moon day-Saturday, 26th June 1036 A. D.	Rājēndra Chōla
59	14	Do	Do
			HOYSALAS
54	11	Bahudhānya sam. Kārttika, apara-paksha dvādaśi Tinkaḷ kalame—Monday, 22nd Nov 1098 A. D	Vishnuvardhana
43	4	Manmatha sam. Chaitra su 14—Monday, 7th April 1175 A. D.	Ballāla II
41	1	Ś 1208 Pārthiva sam. Vai śu 12—Wednesday, 12th April 1285 A D	Narasimha III
160	38	S 1225 Śubhakritu sam Kârttika śu 15—Tuesday, 6th Nov. 1302 A. D.	Ballāḷa III
162	39	Do	Do
			ŚANTARA CHIEFS
165	42	S 1208 Vyaya sam. Kārttika—Oct-Nov. 1286 A. D.	Bīrarasa

Contents and Remarks

Records the grant of the village Bāradūr in Tēgattūr vishaya to Bānasarma, son of Nāgaśarma, by the king That Śivamāra I lived for a long time and that he had the name of Srīpurusha also are new bits of information obtained from the present record

Vīragal appears to record a fight between some over-lord and his subordinates in which the Ganga princes Manidi, Sirivachcha, Śrīpurusha and Śivamāra took part and died The over-lord most probably was the Rāshtrakūta king Gōvinda III and the cause of the fight was the seizure of the Brahmādēya of Elambunuse agrahāra by the latter

Vīragal records the death of Erekalinga, son of Biiakka, who was a concubine of Prithvīganga, Erekalinga is said to have offered his head in the presence of Prithviganga and died.

Vīragal set up in memory of a hero by name Bāgguli Siriyamma, son of Olinagayya, who died in a cattle fight

Vīragal set up in memory of a hero by name Panchiya Muddayya, son of Panchiya Siriyamma, who died in the same cattle fight.

Records the grant of certain lands to the gods Rāma and Lakshmana by the mahājanas of the illustrious Konku-konda-Śrī-vishnuvarddhana-Pōsala-dēva-chchaturvēdimangala, Laviyanna, etc. It is the earliest record yet found of the time of Vishnuvarddhana and gives the valuable information that he conquered the Kongu country as early as 1098 A D.

Records that Kalidēva, son-in-law of Chalikenāyaka, and Madigauda caused the building of the temples of Kalidēva and Brahmēśvara and granted some lands to those temples after washing the feet of Gangarasajiya.

Vīragal . records the death of a hero Ankōja in some battle

Vīragal set up in memory of a hero by name Bīrama who died in a bettle between Sodaladēva—a Śāntara chief and subordinate of Ballāla—and Ebharanāyaka, a commander of the Yādava army under Rāmadēva, at Sālūr

Vīragal set up in memory of Chileya who died in the same battle mentioned in the previous record.

Vīragal. records the death of some hero (whose name is lost) when Kētadi nāyaka marched on to Hirigōd

Page number in the Report	Inscription number in the Report	Date	Ruler
160	38	Ś 1225 Subhakritu sam Karttika su. 15—Tuesday, 6th Nov 1302 A D.	Sodaladēva ....
162	39	Do	Do ...
			VIJAYANAGAR
71	20	S 1412, Sādhārana sam Vaisākha—1490 A. D	Krishnadēvarāya ....
92	23	Ś 1435 Srīmukha sam Rāma-Navami day—Tuesday, 15th April 1513 A D	Rāma-Rāja ...
100	24	Rāma-navami day (?) ..	Do ....
103	25	Ś 1464, Śubhakrit sam Māgha ba 14 Sivarātri—Friday, 2nd February 1543 A. D	Tirumala Rāya ....
49	8	Ś 1472, Sādhārana sam Chaitra śu. 1—Wednesday, 2nd April 1550 A.D	Sadāsiva-Rāya ....
78	21	S 1497, Yuva sam Āshādha śu. prathama dvādasi—Monday, 20th June 1575 A.D	Śrīranga-Rāya I ...
89	22	S 1497 Yuva sam Māgha ba. 13—Saturday, 28th January 1576 A D.	Do ....
			HARANAHALLI CHIEFS.
49	8	Ś 1472, Sādhārana sam Chaitra śu. 1—Wednesday, 2nd April 1550 A D.	Sidedēva Mahā-arasu ....
			TANJORE CHIEFS.
118	26	Ś 1502, Vikrama sam Kārttika chandiōparāga—Saturday, 22nd October 1580 A D	Chavappa ....

Contents and Remarks

See above under Hoysalas

See above under Hoysalas

Copper plate record registers the grant of the village Chikkakūlli by the king to Vibudhēndra-yatīndra of the Rāghavēndrasvāmi matt The record is on a single plate, engraved in Telugu characters and dated in 1490 A D (which is 19 years early for this king)—which circumstances raise a reasonable doubt as to the genuineness of the plate

Copper plate record registers the grant of six villages made by the chief to Surēndra-yatīndra Rāma-Rāja of the grant was the Aravīdu chief and grandfather of the Rāma-Rāja who died in the battle at Tālikōta It is rather strange that the record applies paramount titles to this chief and speaks of him as if he was regular crowned king of Vijayanagar

Incomplete copper plate record registers the grant of three villages made by the chief to the same Surēndra-yatīndra

Copper plate record registers the grant of the village Komakere made by the chief to Emmebasavēndra, a Vīraśaiva teacher

The record registers a grant of 100 kambas of wet land to the god Vithala made by Sidedēva mahā-arasu, chief of Hārnahalli sīme.

Copper plate record. registers a grant of the village Nāvalūr surnamed Rāmachandrapura made by the king at the request of Vīra Chavappa-bhūpa to Surēndra tīrtha śrīpāda

Incomplete copper plate record registers a grant of five villages made by the king to Sudhīndra Yatīndra of the Rāghavēndrasvāmi matt.

See above under Vijayanagar.

Copper plate record registers a grant of four villages made by the chief to Vijayīndra Yatīndra. The record is of considerable interest as it furnishes the valuable information that the three eminent scholars, Vijayīndra, Tātāchārya and Appayya-dīkshita, worthy representatives of the three schools of philosophy, were contemporaries and flourished at the close of the 16th century

Page number in the Report	Inscription number in the Report	Date	Ruler
121	27	Ś 1536, Ānanda sam Rāma-navami—Wednesday, 9th March 1614 A D	Chinna-Chavappa ...
127	28	Do	Do ....
			MADHURA CHIEFS
133	29	Ś 1602, Siddhārthi sam Vaiśākha śu. 3—Thursday, 3rd April 1679 A D	Muddalagādri Nāyaka
136	30	Ś 1619, Isvara sam Māgha śu 15—Sunday, 16th Jan 1698 A D.	Mangammagāru .
			BELUR CHIEFS.
173	50	Prabhava sam Vaisākha śu. 15—Friday, 20th April 1627 A D	Venkatādri Nāyaka II
52	9	Yuva sam Adhika Srāvana su 5—1755 A. D	Krishnappa Nāyaka VI ....
			CHANJI RULERS.
138	31	Ś 1602, Raudri sam. Kapilashashthi—1680 A D	Vadayāri ....
142	32	S 1621, Pramādi sam. Bhādrapada ba 30 Budhavāra—Wednesday, 13th September 1699 A D.	Uttama Rangappa Kālāka-Kola Vodeyar.
			ARIYALUR CHIEFS.
145	33	Ś 1666, Akshaya sam Dhanurmāsa śu 7 Sōmavāra—Monday, 8th December 1746 A D	Vijayavoppula Malavarāya
			KELADI CHIEFS.
174	52	Ś 1545 [Rudhirōdgāri sam] Māgha ba 14—Tuesday, 18th February 1623 A.D.	Venkatappa Nāyaka ....
169	47	S 1564 Vishu sam Āśvija ba. 30 Ravivāra—Sunday, 24th October 1641 A D	Vīrabhadra Nāyaka ....
175	53		Channammāji ....
172	48		Basavappa Nāyaka ...

Contents and Remarks

Copper plate record. registers a grant of one vritti made by the chief to Surēndra of the same Rāghavēndrasvāmi matt

Copper plate record registers a grant of two *vēlis* of land by the chief to the same Surēndra Yati.

Copper plate record: registers the grant of a village Ārambanna made by the chief to Rāghavēndra-tīrtha.

Copper plate record registers the grant of a village Āyirdharma, together with its hamlets made by the queen to Sumatīndra-tīrtha-srīpāda

Records the grant of a silver plate made by the chief to the Mūkāmbikā temple at Kollūr

Records the grant made by the chief to Bembaḷi Bairalingana gauda and to a number of other people belonging to Ajjinahali-kēri.

Copper plate record. registers the grant of some villages made by the ruler to Sudhīndrayati.

Copper plate record. registers the grant of certain dues on specified articles of merchandise in Payarani Pālya as well as a site for the Rāghavēndrasvāmi matt by the chief.

Copper plate record. registers the grant of certain lands made by the chief to Vasudhīndra svāmi.

Records the grant of two metallic images of the dvārapālakas to the Mūkāmbīkā temple made by Vīramma, the chief's queen.

Copper plate record registers the grant of some lands of the value of 15 varahas to the Achyutēśvara temple by the chief.

Records the visit of the queen to the Mūkāmbikā temple.

Registers the grant of a silver pot made by Channavīrammāji, queen of Basavappa Nāyaka, to the Mūkāmbikā temple.

LIST OF INSCRIPTIONS PUBLISHED IN THE REPORT

Page number in the Report	Inscription number in the Report	Date	Ruler
173	49	Vibhava sam. Phālguna su 13 Sthiravāra—Saturday, 18th February 1749 A D	Basavappa Nāyaka ....
			MYSORE KINGS
148	34	Ś 1585, Śōbhakṛitu sam. Āshādha su 11—Monday, 6th July 1663 A.D.	Dodda Dēvarāja Odeyar .
			MISCELLANEOUS
42	3	C. 12th or 13th century ...	..
164	41	Ś 1488, Paurnami Guruvāra—(?) 1566 A.D	...
167	44	Ś 1505, Chitrabhānu sam. Bhādrapada śu. 10—(?) Tuesday, 18th August 1582 A.D.	
154	35	Ś 1696 Jaya sam Āśvīja śu. 2 Śukravāra—Friday, 7th October 1774 A. D.	Sōma-Rāja ....

Contents and Remarks

Registers the grant of a silver plate by the chief to the same Mūkāmbikā temple It records an important event that the chief defeated and killed Medakeri Nāyaka (Pāleyagār of Chitaldrug).

Copper plate record registers the grant of the village Nallūru surnamed as Dēvarāja-pura made by the king to Rāghavēndratīrtha

Records the installation of the image of Nēminātha by the two brothers Nākanna and Honnanna, disciples of Śrutakīrttidēva.

Vīragal records the death of one Kāmana, son of Bairedēva.

Records that a number of Jaina devotees, headed by Thimmagauda of Chaipalli and others, caused the pedestal of Ādinātha to be made.

Copper plate record: registers the grant of some land made by the chief to Varadēndra-tīrtha of the Rāghavēndrasvāmi matt. This record brings to light a new chief, but no information is available as to the parts of the country over which he ruled.

APPENDIX A.

List of Photographs taken during the Year 1943–44

Serial No	Size	Description	View	Village	District
1–2	8½″ × 6½″	Arabic inscription near Elephant gate		Seringapatam	Mysore
3–5	Do	Inscriptions at Krishnarajasāgar		Krishnarājasāgar	Mysore
6	Do	View of Dam		Krishnarājasāgar	Do
7–8	6½″ × 4¾″	Coins received from Government Museum		Bangalore	Bangalore
9–11	Do	Chakrabandha on pillars	Basti	Bandalike	Shimoga
12	12″ × 10″	Annapūrnā and other figures	Kēdārēśvara temple	Halebīd	Hassan
13	Do	Central ceiling	Kēsava temple	Belur	Do
14	6½″ × 4¾″	View	Sōmēsvara temple	Suttūr	Mysore
15	Do	Do	Suttūr Matt	Do	Do
16	Do	Chāmara	Lakshmīkānta temple	Kalale	Do
17–18	Do	Copper plate grant of Dhanōji to Subrahmanya			
19–20	Do	Copper plate grant of Bāchappa Vodeyar		.	...
21–23	Do	Copper plate grant of Ravivarma Kadamba		.	.
24	Do	Pattābhirāma Group	Pattābhirāma temple	Rāmanāthapura	Hassan
25–26	8½″ × 6½″	Mahishāsuramardinī	Sōmēsvara temple	Suttūr	Mysore
27–28	Do	Śankaranārāyana	Do	Do	Do
29	Do	Nārāyana	Nārāyana temple	Do	Do
30	Do	Ceiling in front porch	Do	Do	Do
31	Do	Doorway of Matt		Do	Do
32–36	Do	Wall images	Sōmēśvara temple	Do	Do
37	Do	Lintel above navaranga doorway	Do	Do	Do
38	Do	Grinding mill	Do	Do	Do
39	Do	Vīrabhadra	Vīrabhadra temple	Do	Do
40	Do	Doorway	Do	Do	Do
41	Do	Saptamātrikā figures	Suttūramma temple	Do	Do
42–44	6½″ × 4¾″	A cannon found in the Jail, Mysore		Mysore	Do
45	Do	Part of a cannon		Do	Do
46	Do	Old water reservoir, Mysore Jail		Do	Do
47–48	Do	Jewel	Lakashmīkānta temple	Kalale	Do
49–50	Do	Ayyanūr grant of Mādhava to Tirumalarāya			
51–52	Do	Inscriptions on Yūpastambha		Hiremagalūr	Kadur
53–58	Do	Pillars	Āñjanēya temple	Kadur	Do

APPENDIX A—*concld.*

Serial No	Size	Description	View	Village	District
59	6½″ × 4¾″ .	Chennakēsva image .	Chennakēśava temple	Kadur	Kadur
60	Do	Viṭṭhala .	Do .	Do ...	Do
61	Do	Ganapati ..	Near Añjanēya temple	Do ..	Do
62	Do .	Rāshtrakūta inscription	.	Do ..	Do
63	Do	View	Kēśava temple .	Patnagere	Do
64–66	Do	Vīragal inscription	.	Yellambalse	Do
67	Do .	Cannons	Kēśava temple	Do ...	Do
68	Do .	Vēnugōpāla	Do	Do	Do
69	Do	Lakshmīnarasimha ..	Do	Do .	Do
70	Do	Sarasvati .	Do	Do ..	Do
71	Do	Doorway jambs, near the tank	..	Do	Do
72	Do	Pillar of navaranga ..	Vīrabhadra temple	Asandi	Do
73–74	Do	Railings	Do	Do	Do
75	Do .	Doorway of Garbhagriha	Do	Do	Do
76	Do .	Ceiling of front porch	Do	Do	Do
77	Do	Central ceiling of navaranga	Do	Do	Do
78	Do	View .	Janārdana temple	Belgola ..	Mysore
79	Do .	Janārdana ...	Do	Do .	Do
80	Do	View of outside wall of the original structure	Do Do	Do .. Do ..	Do Do
81–82	Do .	Views	Bhaktavatsala temple	Do	Do
83	Do	Pārśvanātha	Basti mound ...	Do .	Do
84	Do	Pedestal of Pārśvanātha	Do	Do ..	Do
85	Do	A Saptamātrikā figure	Hire Amma .	Do	Do
86	Do	Narasimha group	Narasimha temple ..		
87–89	Do	Views of Chandravalli hills and Central rocks.	..	Chitaldrug ..	Chitaldrug

APPENDIX B

List of Drawings prepared during the Year 1943-44.

Bhaktavatsala temple—Belgola

Drawings of typical pottery specimens from Chandravalli excavations

APPENDIX C

List of Books acquired for the Library of the Office of the Director of Archæology during the Year 1943-44.

Sl No	Title of the book	Remarks
1	Taraka Tāndavam, Vol IV	Received from the Curator, Oriental Library, Mysore
2	Karnātaka Mahābhārata, Vol X Śalya and Gadā Parvas	Received from the Curator, Oriental Library, Mysore
3	Kumārarāma, 1941	Received from the Editor, Minchinaballi, Dharwar
4	The Mysore University English Kannada Dictionary, Part IX.	Received from the University English-Kannada Dictionary Office, Bangalore
5	The Mysore University English Kannada Dictionary, Part X	Received from the University English Kannada Dictionary Office, Bangalore
6	University Calendar for 1942-43, Vol II	Received from the Registrar, University of Mysore, Mysore
7	His Highness the late Mahārāja Śrī Krishna Rāja Wadiyar Bahadur	Received from the Registrar, University of Mysore, Mysore
8	Mysore Dasara Exhibition Official Hand Book and Guide, 1943	Received from the Secretary, Dasara Exhibition Committee, Mysore
9	Memoirs of the Archæological Survey of India, No 69	Received from the Manager of Publications, Delhi
10	Memoirs of the Archæological Survey of India, No 68	Received from the Manager of Publications, Delhi
11	Vēdāngajyautisha	Received from Dr R Shamasastry
12	Eclipse-Cult in the Vedas, Bible and Koran	Do do
13	Drapsa The Vedic Cycle of Eclipses	Do do
14	Census of India, 1941, XXIII	Received from the Superintendent, Census Office, Mysore
15	Śrī Venkatēśa Kâvyakalpa ...	Received from Sri Venkatesvara Oriental Institute, Tirupati
16	Theory of Knowledge	Received from Sri Venkatesvara Oriental Institute, Tirupati
17	Journal of the Śrī Venkatēsvara Oriental Institute, Vol IV, No II	Received from Sri Venkatesvara Oriental Institute, Tirupati
18	His Highness the Maharaja's Tour in Hassan, Kadur and Shimoga Districts	Issued by the Publicity Officer to the Government of Mysore
19	Journal of the K R Cama Oriental Institute	Received from the K R Cama Oriental Institute, Bombay
20	A Hand Book of Archæology in Malayalam	Received from the Director of Archæology, Trivandrum
21	A Guide to Padmanābhapuram	Received from the Director of Archæology, Trivandrum
22	Belur Souvenir	Received from the Director of Archæology, Mysore
23	A Guide to Belur ...	Received from the Director of Archæology, Mysore
24	Migration to the Seattle Labour Market Area, 1940-42, Vol II, No 3, pp 129-188	Received from the University of Washington Library, Seattle, Washington, U S A
25	Archæology of the Upper Columbia Region, Vol. IX, No I, pp 1-178	Received from the University of Washington Library, Seattle, Washington, U S A

APPENDIX C—*concld*

Sl No	Title of the book	Remarks
26	Mysore Civil Account Code with Amendment, Vol II	Purchased from Vidyanidhi Book Depot, Mysore
27	Mysore Service Regulations with Amendment	Purchased from Vidyanidhi Book Depot, Mysore
28	Elements of Buddhist Iconography	Purchased from Krishna & Co , Mysore
29	The Śilappadhikāram	Do
30	A History of the Early Dynasties of Andhradesa	Do
31	Early History of the Andhra Country	Do
32	Buddhist Remains in Andhra and Andhra History	Do
33	Magadha Architecture and Culture	Do
34	Alivardi and His Times	Do
35	India as described in early Texts of Buddhism and Jainism	Do
36	Muslim Patronage to Sanskrit Learning .	Do
37	Social and Religious Life in the Grihya-Sutras	Do
38	At Ajanta	Do
39	A Peep into the Early History of India	Do
40	Some Survivals of Harappa Culture	Do
41	F W Thomas Commemoration Volume of Eastern and Indian Studies . .	Do
42	Rājendranāma	Purchased from Mr R Subba Rao, Book-Seller, Madras

APPENDIX D.

Expenditure during 1943-44.

		Rs.	a	p.	Rs	a	p
I	Salaries—						
	Director's Allowance (Rs. 50 per month)	600	0	0			
	Assistant to the Director (Rs 150-10-250)	1,871	0	0			
	Establishment	6,840	4	0			
	Watchman for excavation area (allowance) .	65	0	0			
II	Travelling Allowance	1,232	15	0			
III	Office Expenses—						
	Contingencies .	800	0	0			
	Printing Charges	1,958	9	0			
	Museum . .	246	6	0			
	Clothing to Menials	131	10	0			
	Furniture	100	0	0			
	Photographs for sale	199	7	0			
IV.	Library	118	1	0	14,163	4	0
		14,163	4	0			
Add—	Receipts remitted to treasury—						
	Sale proceeds of publications, and photographs ..				361	0	0
	Grand Total . .				14,524	4	0

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69	34	Vishaya	Vishayar
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79	29	ಕಾಂಭೋಜ	ಕಾಂಧಜ
81	11	त्रैलोक्य	त्रैलोज्य
,,	13	तद्वंशे	तद्वशे
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,,	37	तंजावूर्सीम्नि	तंजावूत्सीम्नि
83	4	आचन्द्रामिमं	आचन्द्राक्रमिमं
84	10	trailōkya	trailōjya
,,	10	Śambhave	Śaṃ-bhave
,,	18	samjajñe	samjañe
85	18	Harih	arih
88	32	Prathama	Prathma

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96	3	रामाभिषेकसमये	गामाभिषेकसमये
97	25	sīlam	sītam
102	49	ēkaiva	ākaiva
104	22	ನ್ವೈ	ನೀನ್ದೈ
107	8	विनीतम्	विनतिम्
109	5	īkshanaṃ	īkshnam
124	25	रामाभिषेकसमये	रामाभिषेक क समये
125	30	dvija-sēvā	dvia-jsēvā
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132	34	putra-pautra	phutra-pautra
136	13	ಶ್ರೀರಸ್ತು	ಶ್ತೀರಸ್ತು
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175	11	the Keladi Kingdom	Keḷadi the Kingdom.

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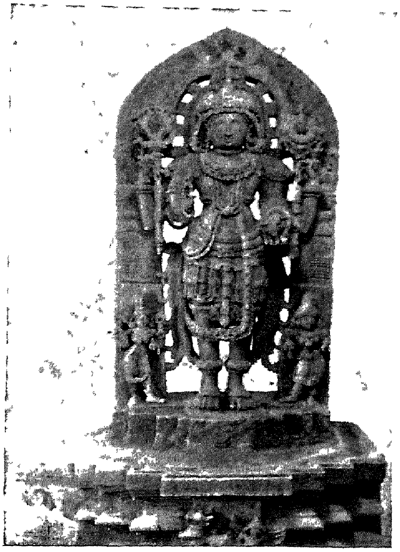
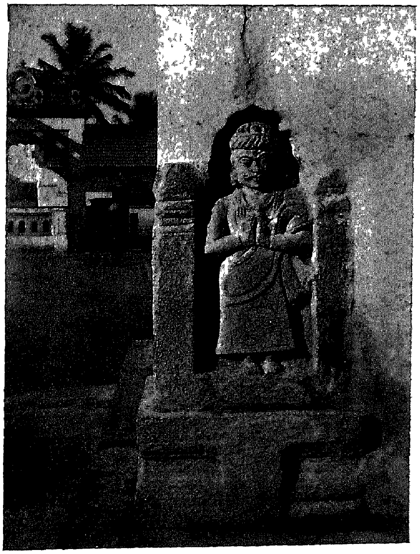
1 VARADARAJA, NARAYANASVAMI TEMPLE, SUTTUR (p 19)



2 SANKARANARAYANA, SOMESVARA TEMPLE, SUTTUR (p 20)



3 A VOTIVE RELIEVO, SOMESVARA TEMPLE, SUTTUR (p 20)

4 CHAMUNDA, SOMESVARA TEMPLE, SUTTUR (p 20)

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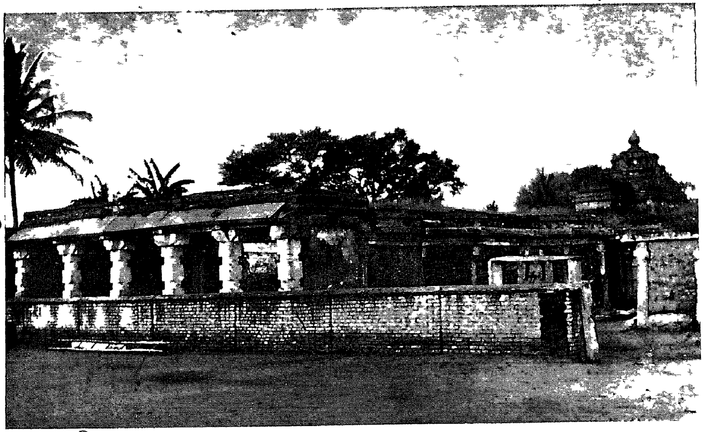
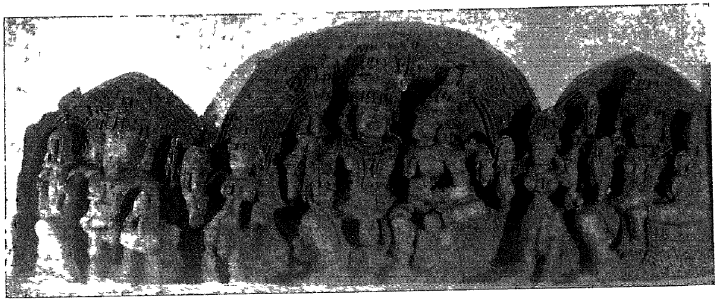
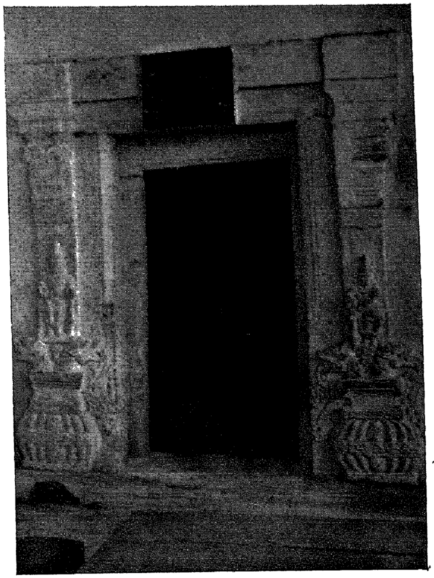


1 SOMESVARA TEMPLE, SUTTUR (p 20)



2 TRIMURTI LINTEL ABOVE THE NAVARANGA DOORWAY, SOMESVARA TEMPLF, SUTTUR (p 20)



3 DOORWAY, VIRABHADRA SHRINE, SUTIUR (p 21)

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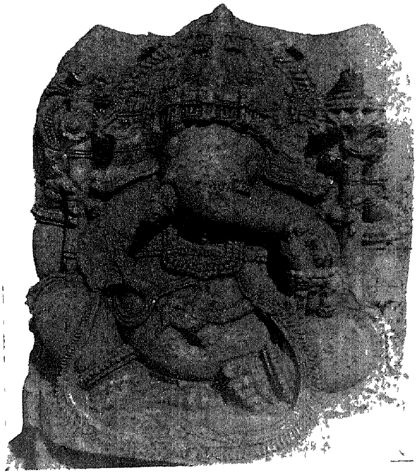

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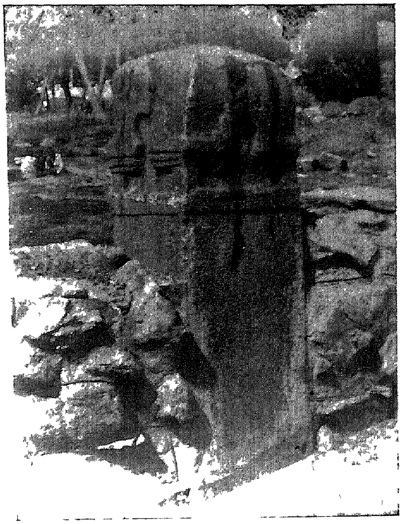

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4 VITHALA, CHENNAKESAVA TEMPLE, KADUR (p 27)

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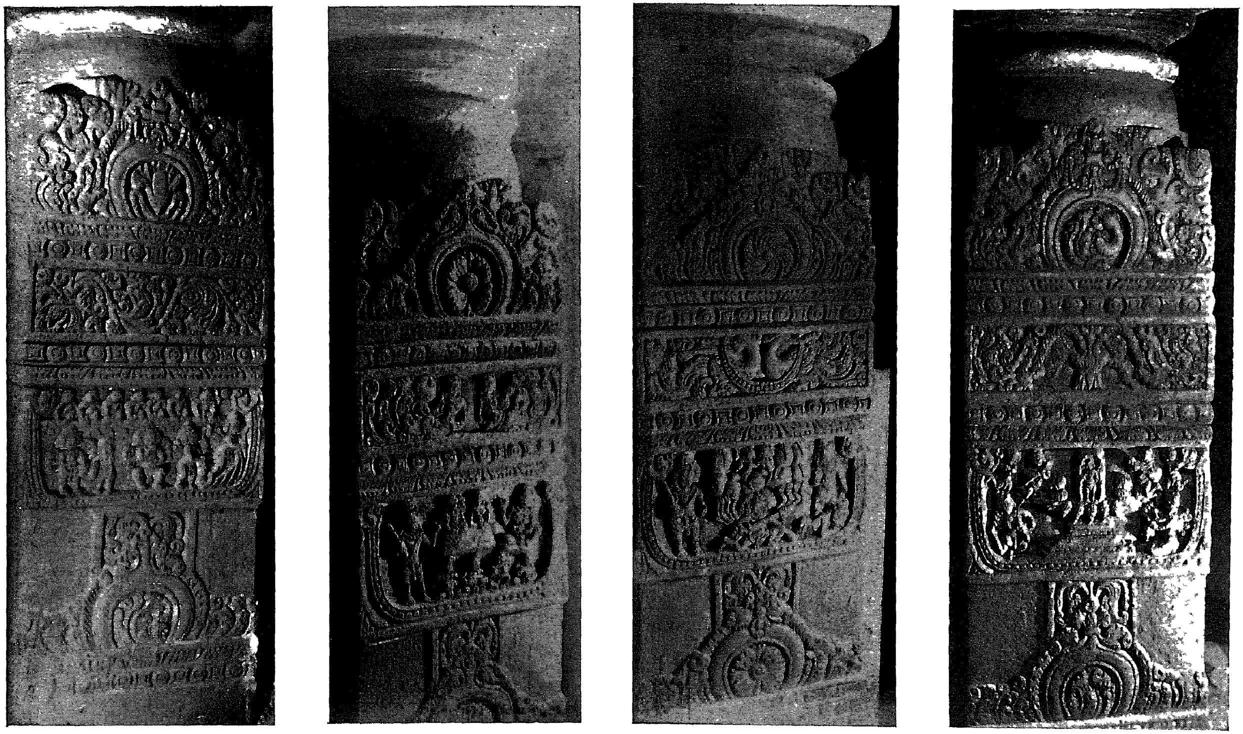

THE FOUR FACES OF THE SECOND PILLAR FROM THE EAST, ANJANEYA TEMPLE, KADUR (p 25)

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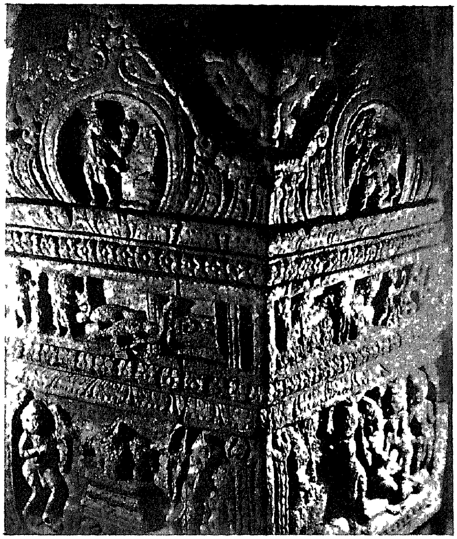
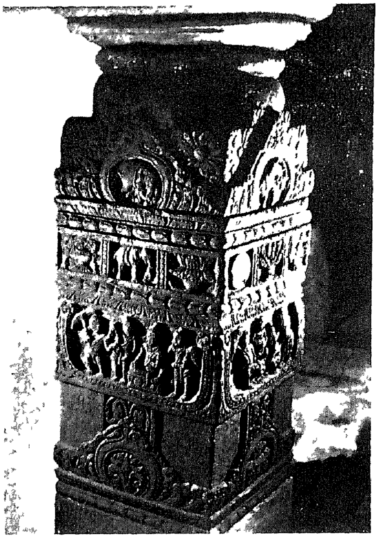


1 FIRST PILLAR FROM THE EAST, ANJANEYA TEMPLE, KADUR (p 25)



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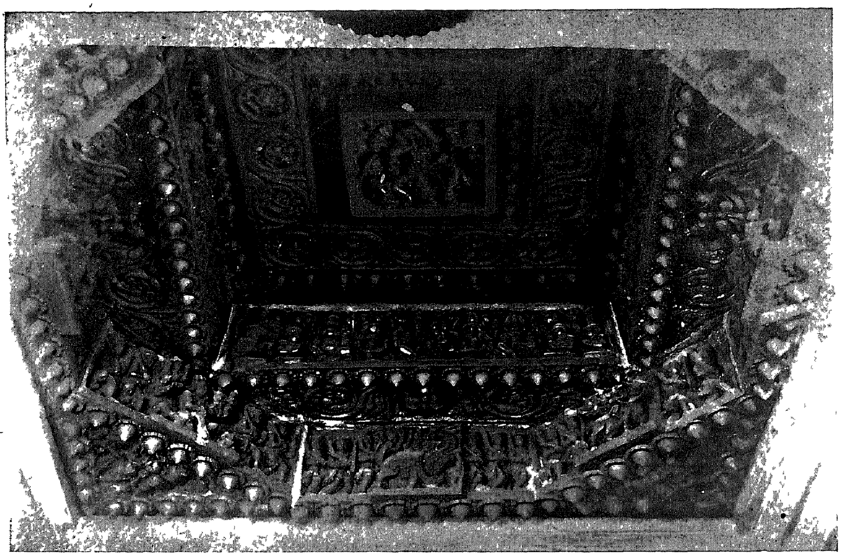
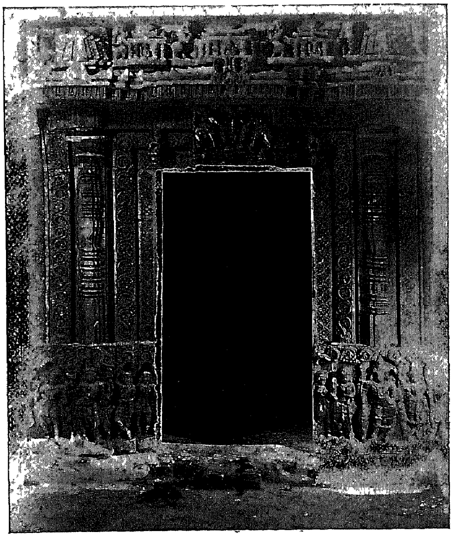
3 TWO OTHER FACES OF THE THIRD PILLAR FROM THE EAST, ANJANEYA TEMPLE, KADUR (p 26)

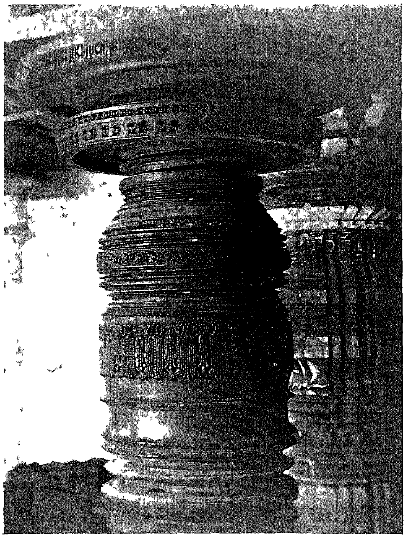
4 FOURTH PILLAR FROM THE EAST, ANJANEYA TEMPLE, KADUR (p 27)



1. OBLIQUE VIEW OF THE CENTRAL CEILING OF THE NAVARANGA, VIRABHADRA TEMPLE, ASANDI (p 29)



2 DOORWAY OF THE MAIN CELL, VIRABHADRA TEMPLE, ASANDI (p 29)



3 A PILLAR OF THE NAVARANGA, VIRABHADRA TEMPLE, ASANDI (p 29)

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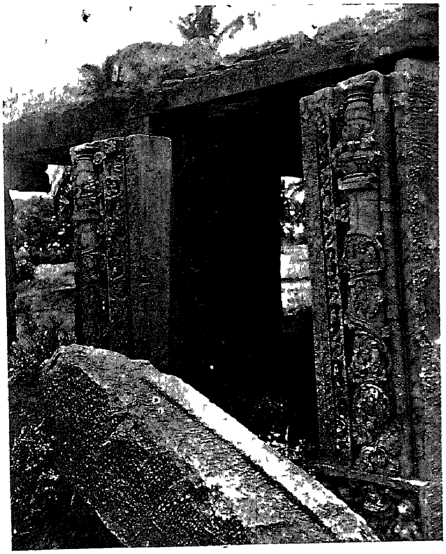
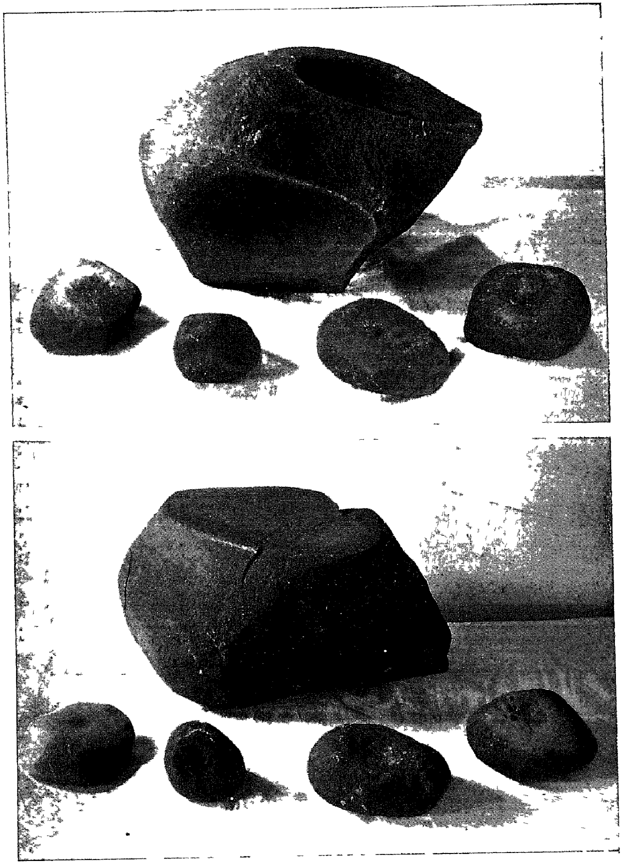
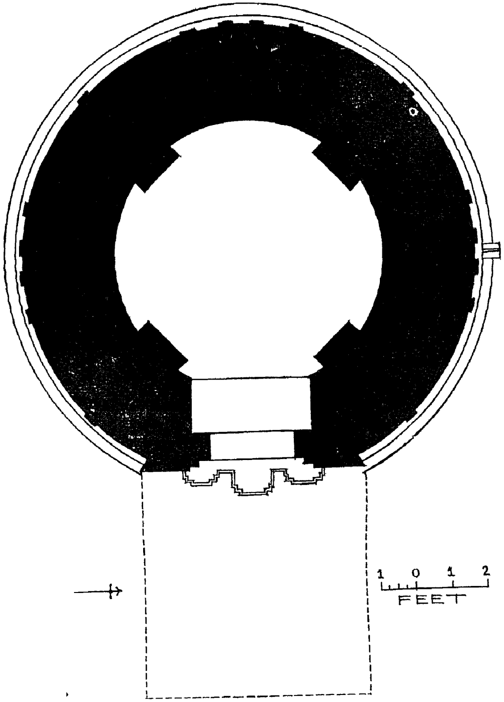
2 VENUGOPALA, KESAVA TEMPLF, YELLAMBALSI



3 DOORWAY JAMBS, RUINED KALLESVARA TEMPLE, YELLAMBALSI



1 PREHISTORIC ANVILS AND MULLERS (p 23)



BHAKTAVATSALA TEMPLE
BELGOLA
2 (p 33)

1 JANARDANA, JANARDANA TEMPLE, BELAGOLA (p 33)

2 THE MAHADVARA, CHAMUNDESVARI TEMPLE, CHAMUNDI HILL, MYSORE

3 and 4 VIEWS OF BHAKTAVATSALA SHRINE, BELAGOLA (p 33)

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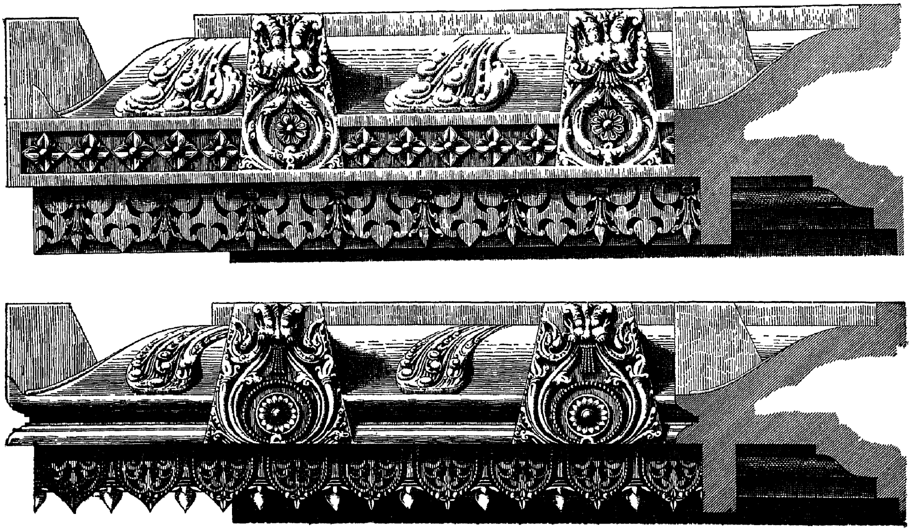
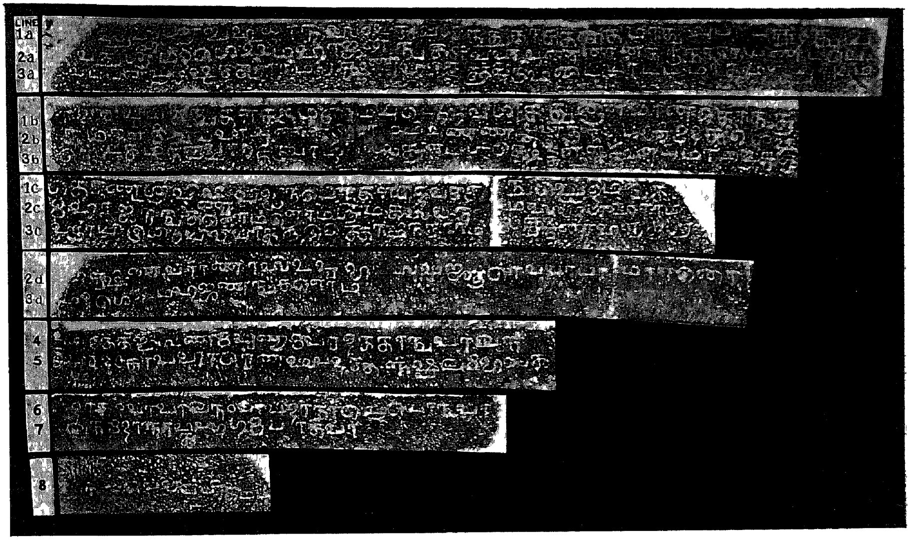
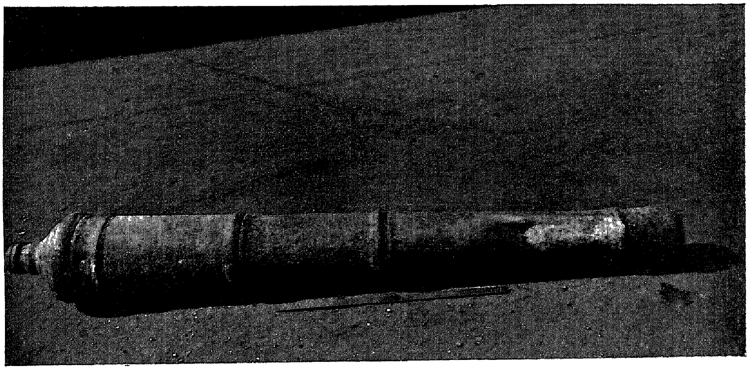
1 GANGA INSCRIPTION, YELLAMBALSI (p 46).



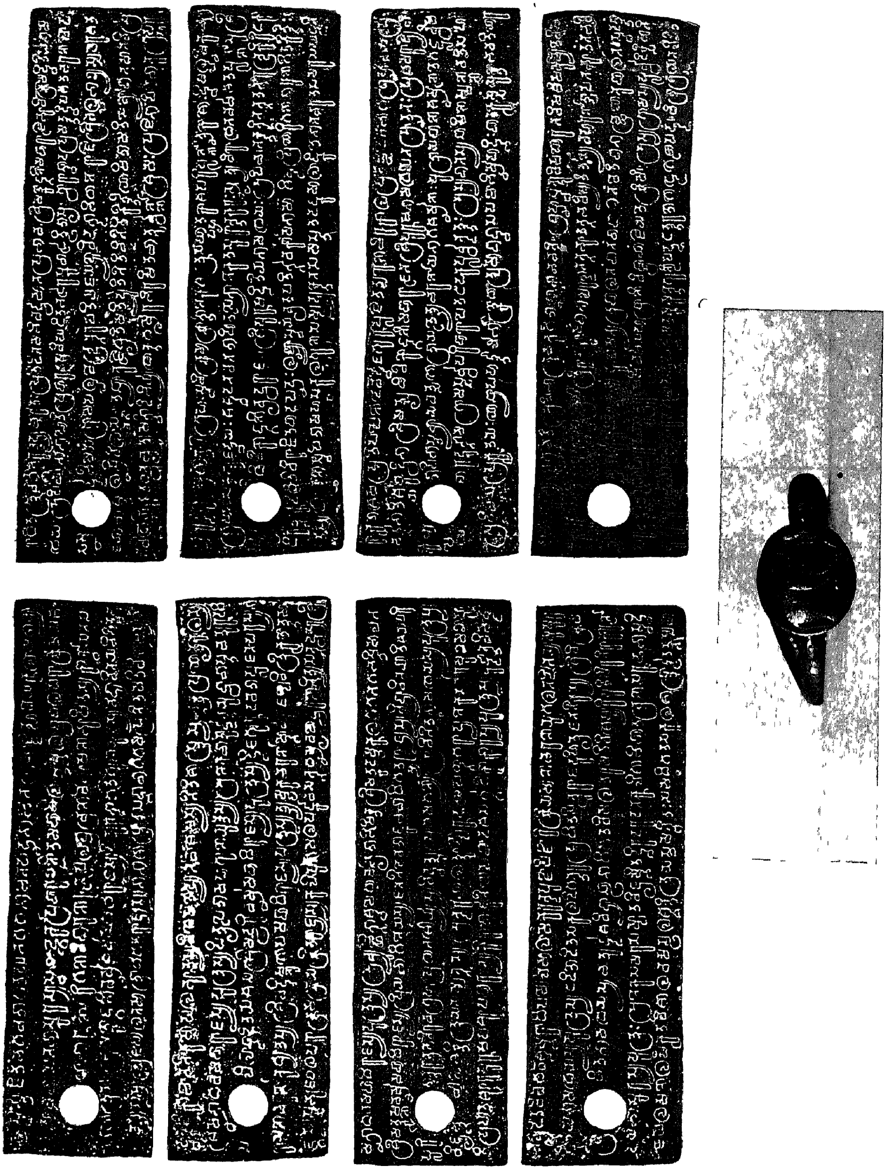
2 SOME DETAILS OF EAVES, KESAVA TEMPLE, BELUR



1 BASEMENT INSCRIPTION OF VISHNUVARDHANA-HOYSALA AT JANARDANA TEMPLE, BELAGOLA (p. 54)



2 AN OLD CANNON FOUND AT THE JAIL, MYSORE (p 22)



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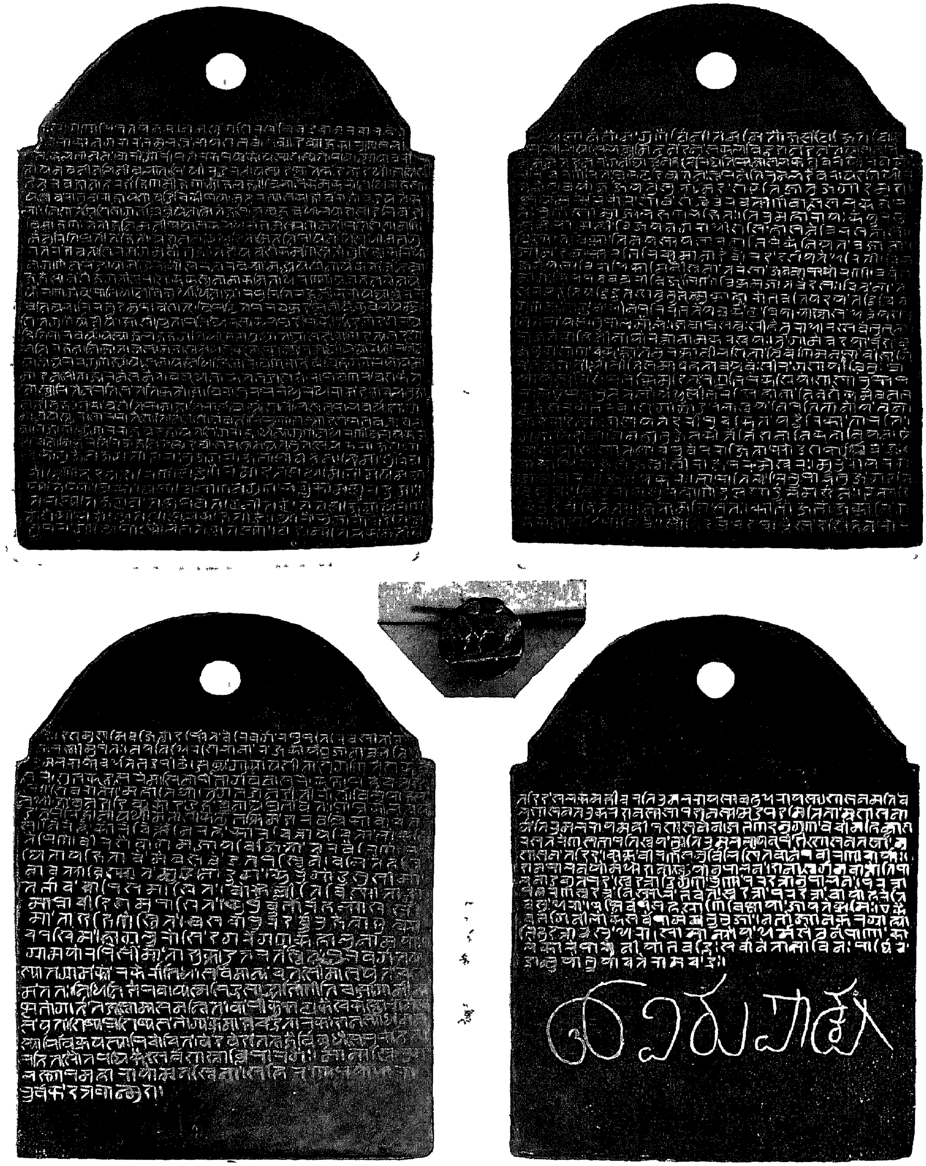
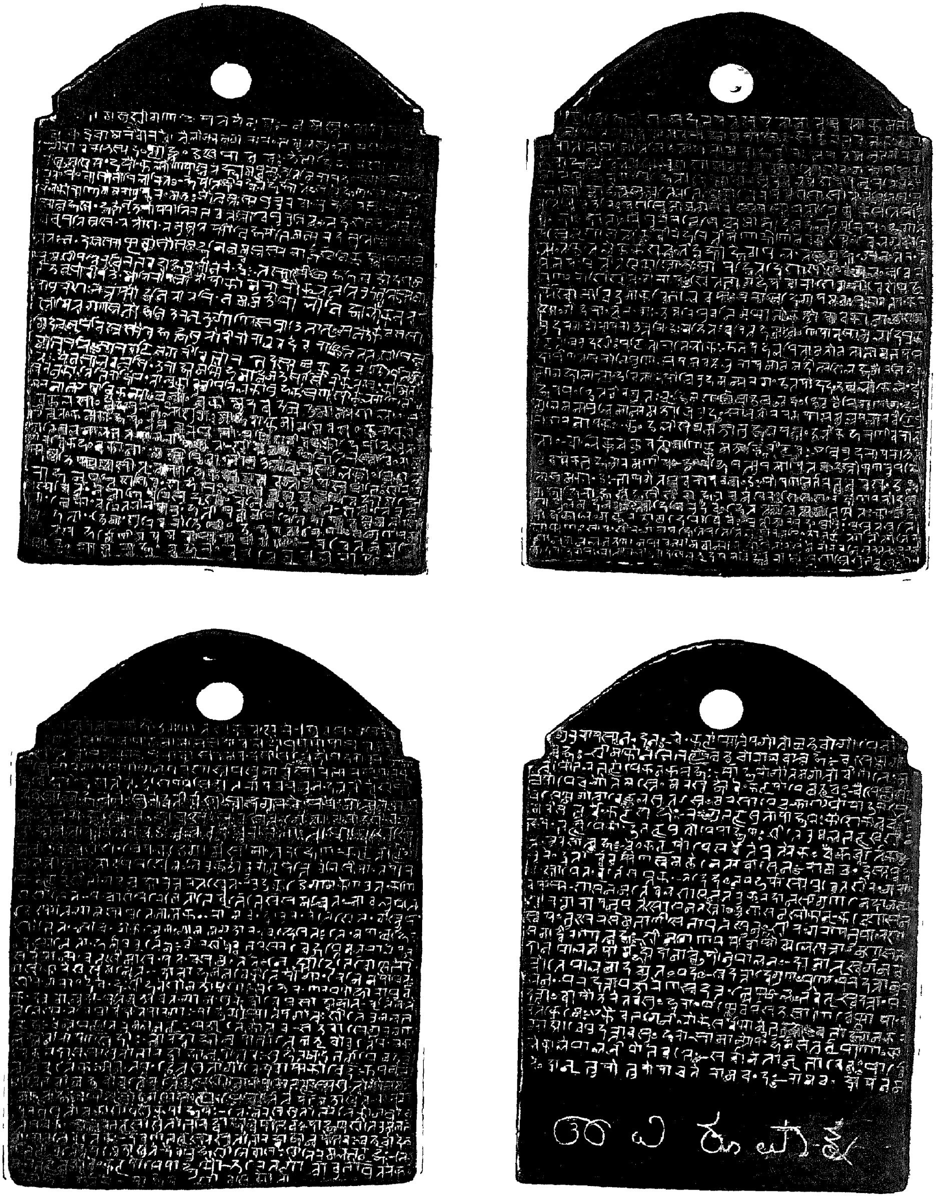
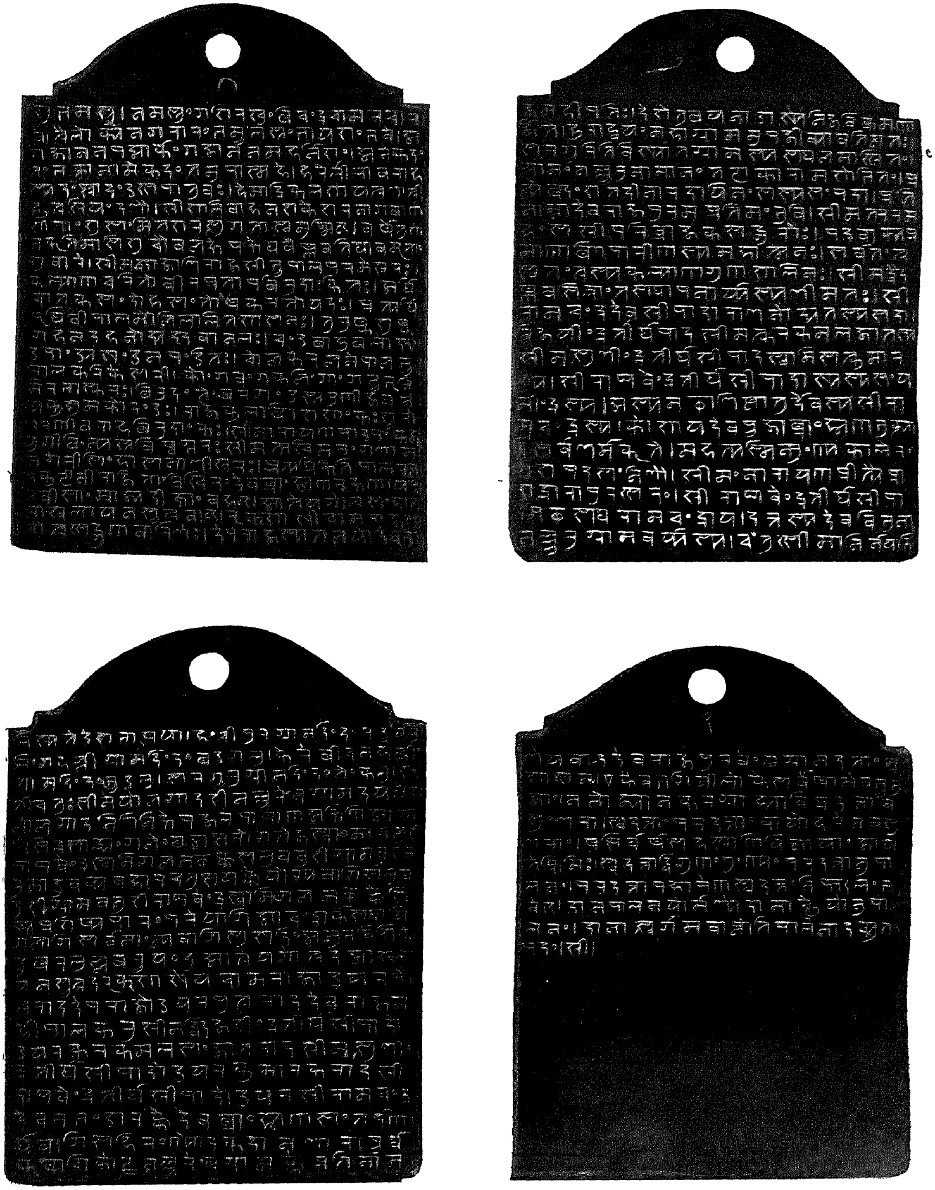


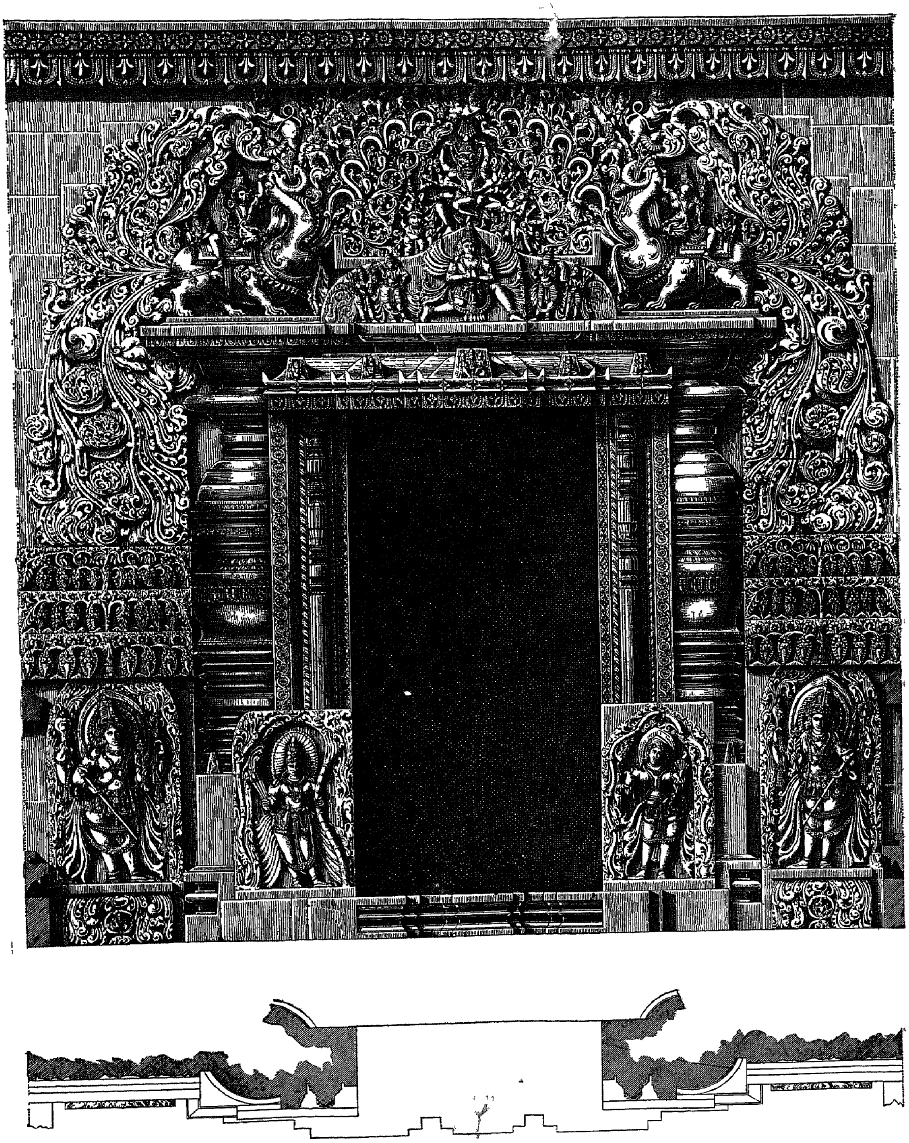
COPPER PLATE GRANT OF TIRUMALARAYA TO EMMEBASAVA (p 103).



COPPER PLATE GRANT OF THE VIJAYANAGAR KING SRIRANGARAYA (p 78)



COPPER PLATE GRANT OF THE MYSORE KING DEVARAJA (p 148)



EAST DOORWAY, KESAVA TEMPLE, BELUR